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COMMUNICATION.

The following Address has been offered to our columns for insertion, with the hope that it may contribute something "*towards wiping away the reproach that rests upon Christians, on the subject of psalmody.*" There is need enough of such contributions, even in this vicinity; a fact, however, of which the writer was not aware. And since an admonition has thus come providentially, will not such of the clergy, the elders and private members of the churches, as have hitherto had "*nothing to do with singing,*" listen candidly to the earnest message of a ministering brother?—

AN ADDRESS,

Delivered on the 24th June, 1829, in the Presbyterian Church in Stephentown, N. Y. at a concert of Sacred Music: By EDWARDS A. BEACH, Pastor of said Church.

Music, according to the use to which it is applied, may bo divided into martial, festive, and sacred: And however agreeable it might be to discuss the peculiar characteristics and uses of each of these; yet the present occasion will admit of only a brief notice of the latter.

Sacred music is properly divided into two kinds.

1. That which is particularly devotional; and—

2. Those pieces which are not devotional; yet whose subjects are connected with some important part of scripture history.

For example:—"*Strike the Cymbal,*" "*Miriam's Song,*" "*Jephthah's Daughter,*" and indeed the majority of *set pieces*, although they fall under the denomination of *sacred*, yet, as their *subjects* are *historical* rather than *devotional*, are not *church music*, and cannot with propriety be introduced among the exercises of the sanctuary, upon the Sabbath.

But my design is, on the present occasion, to call your attention to the subject of "*Church Music*, properly so called."

I remark, therefore—

First: Music has been introduced into the services of the sanctuary by *divine authority*. Singing, as an act of religious worship, was practised by the people of God, before the giving of the ceremonial law to Moses. (See Ex. xv.) Consequently it was *no part* of that law, nor was it abolished with it. Under the gospel dispensation, it is particularly enjoined. (See Col. iii, 16: Eph. v, 19.) It was practised by Christ and his apostles, and by the early christian fathers. In short, it is as clearly an ordinance, or branch of christian worship, as is prayer or the dispensation of the word; and is sustained by the same *authority*. I remark,

II. Music has been introduced into the sanctuary for *specific purposes;* and as God has instituted no useless ceremonies in his house, these purposes should not be overlooked. The following are the principal:—

1. To compose the feelings and passions, and bring the mind into a devotional frame, as well as to prepare it for the reception of truth.

2. To add force to the truth itself, causing it to make a deeper impression.

3. To elevate the affections in direct acts of praise.

That music is well adapted to these several purposes, a few moments discussion will sufficiently show.

Examples illustrating the first particular are so numerous, that few can have failed to witness them. Who has not seen persons, when under the influence of passion, and their feelings ruffled by some interruption, calmed, composed, and brought to themselves again, by the introduction of appropriate music? Who has not had the wandering thoughts called home, restrained, and fixed more intently upon the subject that was to pass under review, by listening to an appropriate sentiment, expressed in poetic numbers, and accompanied with suitable harmony? The worshipper is thus assisted to dismiss the world, and its many cares, and to come near to the mercy-seat, and feel that he is in the presence of God. Thus he is better fitted to hold communion with Him before whom he is soon to appear.

Nor is music destitute of influence in rendering the truth itself more impressive.

I am aware that this remark is contrary to the opinion of some, who have furnished the public with many useful hints on the subject of church music; but if I mistake not, facts are sufficiently frequent to establish its truth beyond reasonable controversy. Instances not unfrequently occur, where music has been clearly recognised as the means of impressing the truth upon the mind, in a manner that appeared to be irresistible. The same truth, which had so often been presented to the mind by reading or hearing it from others, without any visible effect, has, when accompanied with appropriate vocal harmony, arrested the attention, and convictions have been frequent, which appear to have terminated in conversion to God.

Let me not be understood to assert, that music has any power of itself, to fasten conviction, but that there are instances in which God appears to have blessed it, as the means of impressing his own truth so deeply on the mind, that it terminated in conversion.

From this and similar facts, it does appear, that one of the purposes for which God has instituted singing as an ordinance of his house, is to *make his own truth more impressive.*

It may not be improper to add, that many of the most important and impressive truths contained in the bible are expressd in poetic numbers; and thus expressed, too, by the Holy Ghost, doubtless to accommodate that peculiar organic structure, and those fine sensibilities, which infinite wisdom has given to his creatures.

That music tends to elevate the affections, in direct acts of praise, few will doubt, and probably none will deny. The instances recorded in the bible, when the children of God were commanded to praise him in song or psalm, and in many of which they *did thus* praise him, are sufficient to exhibit to every candid mind, the design of God in this particular. And however widely good men may differ in opinion with regard to many things connected with church music; yet its utility as a part of public worship, especially in direct acts of devotion, is generally acknowledged. Thousands of the pious have been ready to unite with a celebrated poet, and say, though

> "Prayer is the key to heaven's door,
> Yet praise is heaven itself."

Yes, when the praises of the Redeemer of mankind are appropriately sung; when the glories of the church triumphant are chanted from the orchestra; when "*Hallelujah, for the Lord God omnipotent reigneth,*" echoes from side to side, it fills the temple of God with harmony; the soul of the devout worshipper is kindled into raptures; he has a momentary foretaste of heaven. And the man who calls himself a Christian, and yet can enter the sanctuary, and listen to the sublime songs of David and Asaph, of Isaiah and Habakkuk, skilfully sung in appropriate classic harmony, and feel no emotions of holy joy kindling in his bosom, is by no means to be envied. I sincerely pity the man, whose dormant sensibilities are not excited, whose stoic heart beats not in unison with the sentiments and the harmony.

I pass, in the IIId place, to consider whose duty it is to see that this part of worship is properly observed. For if, as I have endeavoured to show, this is an ordinance which *God* has appointed in his church, it is not one which may be observed, or abandoned, as shall suit the caprice of man; but it is to be continued, until it shall be abrogated or susperseded by divine authority. Until it shall be thus withdrawn, it is not only the privilege, but the solemn duty of somebody, to see that it is properly performed in every worshipping assembly.

The question then returns, "On whom does this duty rest?"

I answer, *on the church.* The body of Christians, who compose any particular branch of the christian church, are as much bound to see that this part of worship is properly sustained, as they are to support the stated preaching of the gospel. Whose business is it to see that the public altars are not thrown down? The common sense of every man unites with the bible, in assigning this duty to the church. And if a minister dies, or is otherwise removed, no one thinks it would be right for the church to remain idle, till men of the world should become dissatisfied with living without preaching, and should themselves attend to the business of procuring another.

Why then, is it not wrong for a church to remain idle, and permit the songs of Zion to remain unsung in the sanctuary; or what is worse, suffer the divine Author of the Sabbath and the sanctuary to be insulted in his own house, with jargon, accompanied by discord, that beggars the confusion of Babel? Let Christians answer this question, as in the presence of Him who hath said, "Let *every thing* that hath breath praise the Lord." The fact is, the *church*, as a body, has long been, and still is, greatly deficient in attending to this ordinance; and until she feels her solemn responsibility; until "Zion awakes to praise her King," sin will be at her door. There must be a reform in this matter; and I verily believe the time is not far distant, when a reform will be effected. And if a reform is necessary, every individual member of the church of Christ ought to bear a part in effecting it, unless prevented by seme natural inability. None are so high as to be excused; and none so low that there is nothing for them to do, in wiping away the reproach that has so long rested upon the church of the living God.

But were I to stop here, my duty would be but half performed.

I proceed, therefore, to mention in the IVth place, several things which in my opinion ought to be done.

1. Christians should not only see that this part of worship is not wholly omitted, but should as a body be actually engaged in the performance of it.

Let me not be understood to advocate that promiscuous jargon, which is sometimes witnessed, and is the result of ignorance and indolence combined. But if I be asked, whether it be the duty of the congregation, as such, to engage in this part of worship—I answer in the *affirmative*, provided they be qualified. "God is a God of order, and not of confusion;" and he requires that his *house* should be a *house* of *order*. All are required to worship God, and none are required to worship him in any other than in a decent and orderly manner. In order that they may be qualified to do this, in singing his praise, the question arises—"What shall be done?"

I cannot answer this question better, than to do it in the words of that man of God, the Rev. Jonathan Edwards, whose praise will be in all the churches till the end of time. Speaking upon this subject, he says: "As it is the command of God, that all should *sing*, so all should make *conscience* of *learning* to sing, as it is a thing that cannot be decently performed at all without *learning*. Those, therefore, (where there is no *natural inability*), who neglect to learn to sing, *live in sin*, as they neglect what is necessary in order to their attending one of the ordinances of God's worship."

And who does not feel the truth of this remark? I verily believe that if a person has the natural talent of a *voice*, and an ear that can distinguish the different notes in an octave, it is as much his duty to improve that talent, and qualify himself to sing the praises of God in the sanctuary, as it is the duty of the christian minister to study his bible, that he may be qualified to preach the gospel faithfully.

I am aware that some object, and say they have no taste for music. But if singing were more frequently practised by the elder members of a family, the children would be accustomed to it, and would learn to distinguish musical sounds, and tune their own voices to sing. I leave, those, therefore, who are "wilfully *dumb* in God's house," to ponder upon the pointed remark of Mr. Edwards, and pass to remark—

2. That in order that all may be *qualified* to join in this part of worship, schools must be instituted and sustained, that all may be properly instructed in musical science. It is not true, that *schools* for this purpose are unnecessary. It is not true, that a person can be *as well* qualified to sing the praises of God in the sanctuary, *without* any knowledge of musical science, as he can be *with* such knowledge. For, if he know *nothing* of this branch of science, he can know *but little* of the principles on which music is aplied to *words*, as a part of worship. Nor is it true, that a well regulated singing-school is an useless incumbrance, even if it were no benefit to that part of public worship. Intellectual improvement can be promoted in this as well as in any other branch of science. And the responsibility of instituting and sustaining these schools, rests upon the church. It belongs to the *church*, to see that *teachers*, possessing the proper *moral*, as well as other necessary qualifications, are employed; and when employed, the *moral power* of the church should sustain them in those wholesome regulations, which the peace and the moral purity of such an institution requires.

The church should also assume the *pecuniary* responsibilities of these schools; and then all just grounds of complaint would be removed from any who might be disposed to find fault, on account of the school being under the *control* of the church. Under these circumstances, if any who did not usually assemble with that particular congregation for worship, wished to enjoy the benefits of its singing-school, and were willing to contribute something towards its support, they would do it with the expectation that they were *not* to interfere with the internal police of the school; much less with its moral requisitions. Thus many unpleasant things which frequently occur in singing-schools would be avoided.

3. When the school of any church shall be established on such a basis as has been suggested, let the minister and elder members attend as much as is consistent. But especially should the middle-aged, both male and female, make a conscience of attending as much as possible; not as spectators, but as members of the school. They should do this for several reasons; one of which is, that they may strengthen the hands of the teacher, and encourage the younger members of the school, by a zealous example; another is, that they may be prepared to continue the songs of Zion in the sanctuary, although a new tune may be occasionally introduced; and the last, though not least, is, that they may either unite with the teacher, or some one of them lead, in commending the school to that Being whom they are learning to praise, for his protection and blessing. In my view, there is a peculiar appropriateness in opening and closing, but especially, *closing* a singing-school with prayer: And it appears to me, that no one can fail of perceiving this appropriateness, who considers that on these occasions, accountable and immortal beings are assembled, to improve those faculties which God has given them, for high and holy purposes: Yes, faculties, which, if rightly improved, and properly employed *here*, will be eternally employed, in company with Moses, Aaron and Miriam, with David and Isaiah, with Paul and Silas, and all the apostolic band, who have long been ascribing glory and honour and might to Him that sitteth upon the throne, and to the Lamb: Or if *misimproved*, must break off from a concert of sweet sounds here, and mingle their voices in the *discord of the pit*. Oh! is it improper that *such* beings, assembled for *such* a purpose, under such an immeasurable responsibility, should look to God in prayer, that they may be kept from prostituting such faculties to an unholy purpose? In my view, the practice of, at least, *closing* a school for church music with prayer, is one which ought never to be omitted.

But I am admonished of the necessity of hastening to a close. I cannot forbear, however, to declare my entire conviction, that if the christian church would awake from her long and death-like sleep on this subject, and arise to her high and holy calling, the happiest results would follow. If Christians would feel their obligations to consecrate their powers to those purposes for which they were originally designed by their Creator, and in regard to the subject before us, would act in accordance with their obligations, upon a system something like the one, the outlines of which have been briefly noticed at this time, *many evils* attending the present *want* of system would be removed, or their occurrence prevented. For example: Ministers and Elders and Deacons would be *informed* on the subject, and would be better qualified to judge what *are* evils, and what are *not*. Consequently, if evils did exist, they would be less liable to introduce something worse, by attempting to correct them. Thus, much strife and contention, much angry feeling, and many interruptions of public worship, would be prevented.

Another evil which would be generally prevented, is the rapid falling off of members of the choir, till the seats are vacated. It not unfrequently happens, that in a few months after the termination of an interesting singing-school, the preacher is compelled to close the book, after reading a psalm or hymn, and proceed to the remaining exercises, because the choir are unable to sing. If we look for the causes of this rapid declension, we shall probably find that the choir was principally made up of young persons, and perhaps some of them only temporary residents in the place, who in a few weeks were located in other places. Nor is it unlikely that they were destitute of a competent leader, and were disturbed by the conduct of some individuals, who were inflated with pride, and loved to show their *supposed* importance in the choir, by vacating their seats, and waiting for the chorister and others to urge them to take their places. These and other causes operating, discouraged the remainder, till at length the orchestra is abandoned. Now, had the fathers and mothers in Israel occasionally attended; had the middle-aged considered the singing-school and the orchestra their place, as much as the pulpit is the place of the minister, this department of worship would not be subject to the caprice of a few. Nor can I forbear to express my astonishment, that any professed follower of Christ, after having personally assisted for a few years in sustaining this part of worship, should feel himself justified in abandoning his place in the choir, unless compelled to do so by the providence of God. And I consider the conduct of the thousands who practise thus, as inconsistent as would be that of the minister, who should take his seat in the pew, and wait for the pulpit to preach. I will only add, under this particular, that if there is a place in this world where *gray hairs* appear venerable, it is while standing in the holy place, and singing the praises of God.

Another evil which would in a good degree be prevented, is the unfavourable effect which singing-schools too often have upon vital piety. It is a fact well known, that these schools, as they are sometimes conducted, are not favourable to the promotion of godliness; and by many, who are solicitous for the welfare of Zion, they are considered an evil to be *endured*, rather than a blessing to be *desired;* and hence it is, no doubt, that this part of worship is often neglected. Therefore, if the school were under a religious influence; if the leading members of the *church* were also leading members of the *school*, and by a correct deportment should show that they themselves felt that they were engaged in a solemn employment; and if the school should uniformly be closed with prayer; a solemnity would rest upon the minds of those who were not professors of religion; and that levity which too often prevails, and is so destructive to devotional feeling, would be avoided. I speak advisedly on this subject, for I have had experience which leaves *me* no room to doubt. Is it not evident, that there ought to be something to distinguish these schools from the ordinary assemblies of young people; something that should show that they were not assembled for mirth and revelry?

To conclude: If, in the preceding remarks, I have "used great plainness of speech," I hope to be forgiven. For, having for some years seen the criminal apathy of the church on this subject; having witnessed the havoc which is often made with the songs of Zion, I felt constrained, on the present occasion, and in this plain and pointed manner, to raise my voice against it. And had I powers commensurate with my present views of the importance of the subject, my voice should be heard on every hill, should echo through every valley, and find its way to the halls of the great, and the cottages of the poor, charging *guilt*, *guilt*, upon the multitudes of "slothful servants, who bury their talents in the earth."

When the church awakes to her solemn duty in this matter, and arises to her high privilege, then will the long neglected harp of Zion be in tune; then, and not till then, will the songs of the church militant on earth, resemble those of the church triumphant in heaven.

The following article should have had an earlier circulation. So far as we can ascertain, the paper that *first* issued never came to hand:—

GENERAL UNION.

The Executive Committee of the General Union for promoting the Observance of the Christian Sabbath, earnestly invite the attention of the public to the great purposes for which the Union was formed. It is important that the minds of our fellow citizens throughout the country, should be enlightened on the obligation and happiness of a due observance of the Lord's day; and that the attention of men should be awakened to the great delinquencies that exist on this subject. For these purposes it is made the duty of the Executive Committee to solicit funds for the purpose of printing and circulating essays, employing special and general agents, and in other ways exerting a just influence upon the public mind. In proportion to the amount of contributions must be the efforts made to diffuse light, and arouse attention throughout the land. Dependence must be placed upon auxiliaries for funds, and the distribution of essays procured by their instrumentality.

The Executive Committee recommend to all the auxiliaries an immediate application for funds throughout their localities. No specific sum is required for membership. Every donor, however small may be the amount of his contribution, is a member of the Union. It is hoped that auxiliaries will be formed in every city, town, and village in the country; that their constitution, list of officers, reports and proceedings, will be transmitted without delay to the Corresponding Secretary of the General Union; that they will have regular quarterly meetings; and that systematic exertions will be made to circulate publications on the christian Sabbath.

The Executive Committee refer the christian community to article third of the annexed constitution, and trust that ministers of the gospel, of all denominations, will in the sanctuary, in meetings of their churches, and on all suitable occasions, call the attention of their people to the importance of the Sabbath; and that both ministers and people will make constant and fervent supplications to the Lord of the Sabbath to bless the efforts now making on behalf of this sacred day. They hope too that the power of example will be continually remembered by all who love holy time and wish prosperity to Zion.

To all who value our inestimable civil or religious privileges, it may be said, every blessing of christianity follows in the train of the Sabbath; every denomination of Christians lives only in Sabbath air; and all sects, and all benevolent, religious and civil institutions must perish alike, if the Sabbath be abolished. It is believed that in this case, as in every other where money is given for a benevolent object, the moral sense of the donor is confirmed and his happiness increased. Such donations then, however small, from individuals, would excite the public sense of the sacredness of the fourth commandment and increase public happiness. The application of such funds is instantly needed, that our fellow citizens may read more, and therefore think more upon this subject. The public may be assured that all due activity shall be exhibited by the Committee, if the requisite means are forwarded; and it is hoped that the expense in collecting may be saved, and that the services rendered to the Society may be continued gratuitously, on the part of all engaged at present in this work.

By order of the Executive Committee,
M. BRUEN, *Cor. Sec'ry.*

Form of Constitution for Auxiliary Unions.

Article I. This Society shall be called the Auxiliary Union of ———— for promoting the observance of the Christian Sabbath, to be connected with the General Union, formed in the city of New-York in 1828.

Art. II. It shall consist indiscriminately of the friends of morality and religion of all denominations, who may choose to combine their influence for the promotion of this interesting object.

Art. III. As the weapons of the christian warfare are not carnal, but spiritual, the great means employed by this Society for effecting their design, shall be the influence of personal example, of moral suasion, with arguments drawn from the oracles of God, from the existing laws of our country, appeals to the consciences and hearts of men, and fervent supplications to the Lord of the Sabbath.

Art. IV. This Union shall hold its annual meeting on the —— day of ——, when a Board of Directors, consisting of a President, Vice-President, Secretary, Treasurer, and —— other members, shall be elected to conduct the business of the Union; three of whom shall constitute a quorum. In case of failure of an annual election, the existing officers shall continue until a new election.

Art. V. It shall be the duty of the Board to meet at the call of the President, as often as shall be necessary for the transaction of business; to fill their own vacancies; to adopt energetic measures to accomplish the object of the General Union; and to make to this Union an annual report of their proceedings.

Art. VI. Any person may become a member of this Union who shall contribute to its funds.

Art. VII. This constitution shall not be altered, except at an annual meeting, and by a vote of two-thirds of the members present.

Correspondence with the General Union to be addressed to the Rev. M. Bruen, Corresponding Secretary of the General Union, New-York, by whom communications will be received, if left at 144, Nassau-street.

Remittances to be made to Mr. Arthur Tappan, Treasurer of the General Union, 122, Pearl-street, New-York.

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SABBATH MAILS.

In perusing the following extracts, from the pamphlet bearing this title, selected from petitions under the head of "THE RELIEF DESIRED," it will be seen, that many a sad aspersion which has been cast upon the memorialists, in reference to motives, is wholly undeserved:—

"Your memorialists do, therefore, respectfully petition for the enactment of a law, by which *the transportation of the mail*, and *the delivery of letters*, &c. on the first day of the week, shall be prohibited."

Petitions of inhabitants of Philadelphia. The same form of a petition was signed by the inhabitants of the state of Delaware, and of other parts of the country.

"The undersigned do earnestly solicit your honourable body to devise such measures, that *the transportation of the mail*, and the opening thereof, and *the delivery of letters*, may no longer be required on the Sabbath."

Petition of inhabitants of Columbia county, Georgia.

"Believing with (as we think) a majority of our fellow-citizens throughout the United States, that the carrying of the mail on the Sabbath, especially in time of peace, is a violation of that holy day, we therefore do humbly pray, that your honourable body, if in your wisdom you think proper, would pass an act prohibiting the *transportation of the mail*, and the *keeping of post-offices open*, on that day."

Petition of inhabitants of Mechlenburg county, North-Carolina.

"The undersigned do view the practice of the post-office establishment, relating to the conveyance of the mails on the Sabbath, as a grievance, which we think to be contrary to the laws of sacred writ, as well as contrary to the intent and meaning of the laws of the United States. We therefore solicit most humbly of the honourable Congress, *a redress of the aforesaid grievance.*"

Petition of inhabitants of Rockinghnm county, North-Carolina.

"We do not ask you to put a stop to the iniquities prevailing in private life; but to reform those *national evils*, that are in opposition to the best interests of our country, the law of a holy and merciful God, to the rights of religious men, and even to the rights of the brute creation."

Petition of inhabitants of Greersburg, Beaver county, Pennsylvania.

"Some of the state sovereignties have, in vain, attempted to enforce the observance of the Sabbath, in the particulars aforesaid. It is therefore *to the national legislature*, that the appeal must be made."

Petition of inhabitants of St. Lawrence county, New-York.

"The subscribers, believing that the transportation of the mail and the opening of the post-office on Sunday, are unfavourable to such an observance of this day, as becomes a christian community, respectfully solicit Congress to abolish these practices.

"This application, we trust, will not be misunderstood. We do not ask Congress to enforce any season, or form, of public worship. We should deprecate, as among the greatest evils, any legislation intended to favour the views of a sect, or to establish a particular faith. We only pray, that Congress may not *counteract by its measures*, those institutions, which are cherished by the community, as the means of public and private virtue."

Petition of *William E. Channing*, and others, inhabitants of the city of Boston.

"Your memorialists would therefore respectfully ask, that post-offices throughout the United States *may be closed on the Sabbath*, and that such provisions may be made by law, as will require all contracts for *the transportation of the mail* to be confined to the six secular days of the week."

Petition of inhabitants of the city of Boston. This form of a petition was signed by numerous petitioners in many parts of the country.

"The undersigned memorialists beg leave respectfully to present our petition and earnest prayer to both houses of Congress, that the *transportation and opening of the mail, and delivery of letters*, and any other business relating to that office, may no longer be required on the holy Sabbath."

Petition of inhabitants of Gustavus, Trumbull county, Ohio.

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From Faber's "Difficulties of Romanism."

DIFFICULTIES OF ROMANISM ON INFALLIBILITY.

The fallibility of the church may be independently demonstrated, from the fact, that *the church of one age has contradicted the church of another age.*

In the year 1215, the fourth Council of Lateran decreed the truth of that doctrine of a *physical* change in the eucharistic bread and wine, which was then first distinguished by the technical name of *transubstantiation.* Now this council received the full approbation of the holy see, at that time occupied by Pope Innocent the Third. Through it, therefore, as through her strictly cannonical organ, the catholic church, according to the theory of the Latins, must be viewed as having spoken with the voice of undoubted infallibility.

Such being the case, since the catholic church of the thirteenth century has pronounced the doctrine of a *physical* change in the consecrated elements to be a true doctrine, if the catholic church be *really* infallible, she must invariably have taught and maintained that identical doctrine *from the very beginning.*

But we have positive historical evidence, that, during at least the five first centuries, the catholic church, so far from *teaching* the doctrine of a *physical* change, positively and explicitly, and even controversially, *denied* the occurrence of any *physical* change in the elements by virtue of the prayer of consecration.

Therefore, since the catholic church during one period has *denied* the doctrine of a *physical* change, while during another period she has *enforced* and *inculcated* it; the catholic church, having successively maintained *two directly opposite dogmas*, is thence incontrovertibly demonstrated to be not infallible.

That the catholic church of the early ages *denied* the doctrine of a *physical* change, and that she acknowledged no change in the consecrated elements, save a *moral* change only; a change, for instance, avowedly declared to be similar to that which takes place in a man, when, by virtue of the prayer of consecration, he ceases to be a laic and becomes a priest; that such was the decision of the church of the early ages, may be easily shown, by direct evidence, beyond the possibility of contradiction. The fact is invincibly established by the united testimony of Clement of Alexandria, Tertullian, Cyprian, Augustine, Athanasius, Gregory of Nyssa, Theodoret of Cyrus, Pope Gelasius, Facundus, Ephrem of Antioch, and others who might easily be enumerated. For not only is any *physical* change in the elements expressly denied, while the occurrence of nothing save a *moral* change is allowed; but some of these writers, among whom Pope Gelasius in the west, and Theodoret and Ephrem in the east, may be specially mentioned, even *argue* copiously and professedly *against* the identical doctrine, which in a subsequent age, that church, speaking thro' the fourth Council of Lateran, pronounced to be an undoubted spiritual verity.

TEMPERANCE.

PROGRESS OF TEMPERANCE.

The cause of temperance *prospers*. Its rapid progress exceeds the expectation of its most sanguine friends. Every traveller sees it, and every temperate one rejoices at it. A correspondent of a southern religious journal, who has lately been travelling, speaks thus on the subject:—"In passing over hundreds of miles in coaches crowded with passengers, we were not annoyed in a single instance by the breath of one who had been sipping at the dram shop. We saw no distilled spirits called for or drunk, except at one very indifferent house, in our whole trip. In public inns and steam-boats, where large companies, collected from various parts of the United States, dined together, no decanter of alcohol *dis*-graced the table and tempted the weary traveller to become a drunkard. We did not see a drop of brandy used on these occasions, even by dyspeptics. The captain of one of the New-York steam-boats remarked, that he "had now no use for his *bar*."

The Religious Herald, published at Richmond, Va. states, that a letter has been received in Richmond from a merchant in this city, directing the immediate sale of some ardent spirits, assigning as the reason, that if public disapprobation to their use, increases there, as it does here, the article cannot rise. The same paper states that the gauger in Richmond has intimated that he must seek some additional employment, as that business has greatly diminished. It is further stated, that the business of the above mentioned commission house, has in *that article*, ardent spirits, declined one-half.—*N. Y. Obs.*

AN HONEST CONFESSION.

Mr. —— informed me, that one of his acquaintances was conversing with a retailer of spiritous liquors, on the wickedness of helping men to drunkenness and ruin, when a distiller came in, who had amassed a large estate from the manufacture of the drink of drunkards, to whom the question was put, "Is it right to sell spirit?" He replied, "Why, I've made all my property by it." Well, but is it right to furnish mankind with the means of their ruin? "The people will have it at any rate, and I may as well have the benefit of the trade as others." That's not the question: Is it right for you to make gain out of the wickedness and misery of drunkards, and the ruin of their families? "If I must answer," said the distiller, "I say, that though I get my living by making rum, *he's a fool that drinks it.*"—*Jour. of Humanity.*

COMMENDABLE EXAMPLE.

The following advertisement is from a Jefferson (O.) paper, of June 1st:—

To the Public generally, and my Friends in particular.—My boarding-house in Jefferson, will hereafter (while under my care) be furnished with *tea* and *coffee* at the bar, instead of ardent spirits. My old customers, who can feel satisfied with the change, are respectfully invited to continue their patronage; and such others as may feel disposed to call upon me, will be entitled to my best endeavours to render their stay with me comfortable and agreeable. J. F. ATKINS.

Condensed from the Journal of Humanity.

It is said in the Georgia Courier, that the late anniversary of American independence was celebrated at Raleigh, N. C. by a public dinner, at which all intoxicating liquors were excluded from the party. Also, at a public dinner in Lexington, Ga. where the Hon. Wm. H. Crawford presided, *lemonade* only was used.

A Pittsburgh paper states, that at several of the celebrations of independence in that vicinity, no ardent spirits were used, and that many farmers are enduring the toils of the harvest field without the use of intoxicating liquors.

The Young Men's Society in the city of New-York, has commenced its efforts with great zeal and energy. Rev. Dr. Cox is one of its efficient patrons.

At China, N. Y. the opposers of temperance endeavoured to prevent the erecting of a frame building, upon the cold water system, but did not succeed. The friends of the good cause were collected from many miles distance, and raised the frame, while their motley opposers were sitting idle over their jugs; and drinking the avails of a contribution which their families needed at home.

A rifle company, at Sandwich, N. H. have substituted the keg of hop beer, for the worm of the still. A trader has abandoned the traffic; and says that Kittredge's last anniversary address in Boston, ought to be published from Dan to Beersheba.

A Society has been formed in Jefferson co. Indiana. Its President, when elected, was candidate for the office of Lieut. Governor of the state. It was feared he would not accept the cold water honour. To his credit, he accepted, and subsequently made his electioneering rounds, unaided by whiskey. He stood a six weeks canvass in this manner, and triumphed over his rum-drinking rivals, was elected, and is now Lieut. Governor of Indiana.

At Dunstable, N. H. the Society contains 70 members. One merchant has relinquished the traffic, who usually vended thirty or forty hogsheads per annum. Another merchant in Pelham has done the same. A goodly number of farmers testify that they can carry on their farms without the aid of poison.

Rev. M. J. Rees, agent for the Pennsylvania Society, reports the formation of eleven county societies.

A barn has been raised in Lewisburg, Va. without ardent spirits.

In Buffalo, the number of licensed groceries has been reduced from 70 to 20.

At Detroit, the corporation have refused licenses wholly.

A new school book is proposed, entitled the Temperance Monitor.

At Mercer, Penn. several merchants have relinquished the trade. Some habitual drunkards have been reclaimed.

INTELLIGENCE.

CORRESPONDENCE WITH THE LONDON CONGREGATIONAL BOARD.

The minutes of the General Assembly present, under this head, the following letter, together with the Assembly's answer:—

LETTER OF THE CONGREGATIONAL BOARD.

To the Moderator and Members of the General Assembly of the Presbyterian Church in the United States.

Reverend and Christian Brethren—From the land of our fathers, influenced by the principles of our common faith, the ministers of the Congregational Board of London and its vicinity now address you. Though separated by the ocean, and holding different views respecting the order and government of the church of Christ, we trust you and we are united in heart, and holding in common the one faith and hope of our Lord Jesus Christ, must feel a deep and sacred interest in each other, and in the state of religion in those countries to which we respectively belong. We doubt not but you are prepared to adopt with us the beautiful language of the apostle, "As the body is one, and hath many members, and all the members of that one body, though many, are one body, so also is Christ; and therefore, whether one member suffer, all the members should suffer with it; or one member be honoured, all the members should rejoice with it."

It is our privilege, beloved brethren, on the present occasion, to rejoice with you. The report that God has visited and blessed you in a remarkable manner, has reached us through various channels, though we have not had the pleasure to enjoy any direct communication from you. The periodical publications, in which well authenticated statements have appeared, of the revival of religion in many of the presbyteries and churches under your inspection, have been extensively circulated in this country, and have awakened very powerful feelings both on your and our own behalf. We trust we can say that many thanksgivings have been presented to God on your account, and many fervent prayers offered that he would still continue to bless and prosper you.

In these revivals, we have been called to mark and adore the sovereign arrangements of our divine Lord, who now, as at the beginning, distributes the influences of his Spirit according to his own will; and teaches his people, that while even Paul may plant, and Apollos water, it is God alone who giveth the increase. At the same time, we think we have reason to mark the regard which God ever shows to a conscientious and diligent administration of his own ordinances, and his faithfulness in answering believing, importunate and persevering prayer. It is thus he encourages us to labour and not to faint; and when he sends success, to ascribe to him all the glory.

In regard to the state of religion in our own country, we have much to be thankful for, and much to humble us in the sight of God. Our civil and religious privileges, as dissenters from the national establishment, are not only continued, but have lately been increased. Our opportunities of spiritual improvement and usefulness are many and encouraging. Our congregations in general enjoy peace; and our ministers occupy important fields of usefulness, and, we trust, are generally disposed to cultivate them with diligence. Our Bible, Missionary, Tract, and Sunday School Societies, continue to be supported with liberality, and conducted with zeal. Compared with former years, we trust we may say, and we say it with thankfulness, that the cause of Christ, and the number of his faithful disciples, are on the increase.

While we desire to bear this testimony to the honour of God, we feel deeply conscious that there is great short-coming, and much cause for shame and humiliation. Our progress in self-denial, liberality and holiness, are far from corresponding with our many and long enjoyed advantages. God has exalted us to heaven, in point of privilege, which we have been in danger of forgetting, or of becoming proud of our elevation. We want a larger portion of that devotedness and spirituality which many of your and our fathers enjoyed. We have to complain of the extent to which a cold and inoperative profession prevails, of the lukewarmness, worldly-mindedness and carnality which belong to multitudes among us, who bear the christian name. The love of ease, conformity to the world, unwillingness to suffer, or to make the sacrifices which the cause of Christ may require, characterise many, of whom better things might be expected. We want more of that high-toned experience of the power of religion, and manifestations of its influence, without which no outward profession will be productive of extensive or lasting benefit to the world, or of much profit to those who make it. We feel that we need, both as ministers and people, a larger portion of that unction from the Holy One, by which alone our persons and services can be hallowed and accepted. We feel that it becomes us to pray, "Revive thy work, O Lord, in the midst of the years; in the midst of the years make known; in wrath remember mercy."

Christian brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you. We beseech you to implore on our behalf, that some drops of those showers of blessings by which you have been refreshed and watered, may descend on our hills of Zion; that the soil from which you sprung may not be visited with the curse of barrenness; but that it may be in a still greater degree than ever a garden of the Lord—a vineyard of his own right hand's planting.

Our object in thus addressing you, is to convey the most cordial expressions of our christian and fraternal affection; to inform you of the interest we feel in your joy and prosperity; to strengthen the bonds by which America and England are united together, for the purposes of high, moral and spiritual importance, and which, we trust, will be as lasting as they are strong and delightful; to invite the interchange of christian sentiments and feelings, and the reciprocity of prayer and thanksgivings on each other's behalf.

It will therefore afford us the sincerest gratification to hear from you, should our correspondence be acceptable, or deemed consistent with the forms of your ecclesiastical polity. Commending you in the meanwhile to the care and blessing of the great Shepherd and Bishop of Souls, and imploring on our behalf an interest in your prayers,

We are, reverend and dear brethren, your affectionate and faithful fellow servants,

JOHN HUMPHRYS, LL. D., *Ch'n.*
THOMAS HARPER, *Sec'ry.*
London, March 10, 1829.

The following are extracts from the General Assembly's answer:—

While we would ever cherish a humbling sense of our entire unworthiness, we are constrained to acknowledge, with devout gratitude, the rich blessings which the great Head of the Church has graciously bestowed upon our country, in those revivals of religion which have occurred during the last thirty years. These blessed seasons of refreshing from the presence of the Lord, though not always exempt from human infirmity and the wiles of the adversary, have signally displayed the power of divine grace, and their results have been most glorious. They have proved the efficient means of widely extending pure religion in our land. Without them, many large regions, now full of churches, and seasoned with strong, pervading, and most salutary moral influences, would have remained a dreary desolation. Thus surrounded with the spiritual blessings bestowed by such special effusions of the Holy Spirit, and tracing, as we certainly can, all our light and privileges, our hopes and consolations, to that source, we feel that boasting is excluded, and are humbled in the dust before God, in view of the extent and preciousness of those divine influences that have blessed our land. Instead of being elated by such distinguished, unmerited mercies, it becomes us rather to tremble at our peculiar responsibility.

The means which have been owned and honoured by God, in producing and promoting revivals among us, have been the plain and earnest exhibition of the great truths of the gospel; urging men to immediate repentance; warning awakened, inquiring sinners, of their awfully increasing guilt and danger, while they delay to give up their hearts to Christ; visiting from house to house, and pressing upon the hearts and consciences of the worldly and thoughtless, the value and danger of the soul, the necessity of conversion, and the appalling consequences of neglecting or resisting the Holy Spirit; and, above all, fervent importunate prayer for those divine influences, without which Paul may plant, and Apollos water, in vain. The dangers of self-deception, and trusting to the sudden impulses of temporary excitement, have been kept steadily in view, and cautiously guarded against; and a thorough examination of motives, character and conduct, has been made, before judicious men have admitted the evidence of a saving change. Nevertheless, the proofs which press upon us, that our revivals are the glorious displays of the Redeemer's power and grace, are irresistible and overpowering. Surveying moral deserts rendered fruitful as the garden of the Lord, hundreds of flourishing churches planted and nurtured by his instrumentality, an army of devoted pastors and missionaries, and tens of thousands of active, engaged, private Christians, gathered into the fold of Christ, in these harvest seasons of mercy; we are constrained thankfully to exclaim, in reference to these undeniable effects of divine influence—"It is the Lord's doing, and it is marvellous in our eyes." And when such showers of divine grace have fallen upon our colleges, Sunday schools, and bible classes, their effects have been thrice blessed, bestowing inestimable treasures upon the church and the world. Our Zion, in beholding the thousands of youth thus coming forth in all the ardour and loveliness of early piety, to build up her walls and adorn her palaces, has arisen and shone; for her light is come, and the glory of the Lord has arisen upon her, and the voice of joy and thanksgiving has been heard in all her habitations.

But while all the efficiency of the gospel, in renewing the hearts of men, is to be humbly ascribed to the glory of divine grace, we cannot fail to record the signal success with which it has pleased our gracious Lord to honor those judicious and appropriate means and instruments which he has appointed.—Wherever ministers and professing Christians have been doubtful, heartless, and prayerless, in regard to the reality or importance of a special effusion of the Holy Spirit, they have remained unblessed by reviving grace, under the blighting, deadening influence of a cold formality. But where an opposite spirit has prevailed, the spirit of Christ and his apostles, and Christians have been engaged in earnest, importunate prayer; where pastors or missionaries have made the calling of sinners to repentance their one great object in preaching publicly, and from house to house, the Lord has usually appeared to build up Zion, and his Spirit has descended like dew upon the mown grass, or like showers that water the earth.

While we thus recount to you, dear brethren, the gracious manifestations of divine mercy towards our churches, our hearts are gladdened by the tidings we hear from various sources, that the camp of your Israel is moving triumphantly onward, & that brightening prospects open before you. Most heartily do we rejoice and bless God, that a spirit of fervent prayer seems to be awakened in British Christians, for more glorious and efficient displays of converting grace than they have ever yet witnessed. In communities so highly favoured, as those among which you minister, possessing such an influence of christian privileges, and placed in circumstances of such peculiar danger and responsibility, and whose spiritual character must send a withering curse, or a redeeming influence, thro' every quarter of the globe, a general and mighty work of grace is inexpressibly important.

We are in the habit of looking, with indescribable interest, on the progress of religion in the land of our fathers. Intelligence upon this subject is easily sought, and rapidly disseminated. You would be surprised at the accurate knowledge which Christians in this country possess of your circumstances, prospects, and operations. It cannot be otherwise. Every heart in which the love of Christ dwells, must throb with strong emotion, in reflecting upon the glorious career which lies open to British Christians, in evangelising the world.

It affords us a lively pleasure to hear from from you, of the continued prosperity and success of those benevolent institutions, which so gloriously adorn and bless the present age, and are evidently preparing the way for the universal reign of the Prince of Peace. These institutions we prize among our richest treasures. They are diffusing incalculable blessings through our wide extended borders. They are the very nerves and sinews of all our enterprises of benevolence. And while we see half a million of our children gathered weekly at the feet of the Good Shepherd, and receive, from those interesting nurseries of early piety, several thousands annually, into our communion; while in living heralds and silent messengers of salvation, we mark the flight of the angel bearing the everlasting gospel, and while we exult in the full persuasion, that within two years the word of God will have been carried to the last destitute family in our nation; we would never forget that we are indebted to you for these noble systems of doing good; that these streams of mercy, which are now gladdening the desert places of the earth, flowed from fountains opened by your charity; and that these lights of truth and love, before which the thick darkness of ignorance and guilt is vanishing, were kindled at your altars. This confers upon your nation a substantial and imperishable glory, far surpassing the lights of science, the wonders of art, and the triumphs of arms.

Feelingly can we sympathise with you, beloved brethren, in a most humbling conviction of our lack of ardor and fidelity in the cause which we profess to love. We have cause to deplore our lukewarmness, and the sad minglings of imperfection in our holiest efforts. We lament our want of strong, unwavering faith; of habitual self-denial; and an entire devotedness to Him who loved us and gave himself for us. We earnestly solicit your special intercessions at the throne of grace for us, our brethren, and churches; that we may all be roused from sloth and worldliness, and heartless formality, and girded for the mighty work which is committed to our hands. The destinies of unborn generations, intrusted to our guardianship, impose on us a fearful responsibility. The vast regions of our interior, where villages, cities, and states, are springing up in rapid succession, and where population increases with a rapidity wholly unexampled, open to us a field of labour of indescribable importance. The very elements of society are just forming. Institutions which are to diffuse blessings or curses among hundreds of millions of our race, are now receiving their form and character. The momentous question, as to the moral destinies of these unnumbered multitudes, will soon be decided. The foundations of piety and happiness, or of vice, ignorance and wretchedness, will soon be immoveably fixed. The bulwarks of popular habits and opinions are rising into indestructible strength. The rushing tide of prejudice and depravity, unless it be rolled back by the mighty power of the gospel, will soon form to itself a channel deep and wide, in which it will flow forever. It is indeed the seed-time of this western world. If those who labour for God are slothful and inactive, the enemy who never slumbers will pre-occupy the ground, tares will be thickly sown, and in the harvest there will be lamentation, mourning and wo. From such a scene of action, where dangers and difficulties cluster round us on every side, and where failure will produce results immeasurably dreadful, we address to you our entreaties, that you will pray for us, that we may have grace and wisdom, zeal and self-denial, so faithfully to fill our difficult and responsible stations, as to secure and perpetuate the inestimable treasures of christian institutions to future ages, and receive upon our work the seal of divine approbation.

CONTINENTAL SOCIETY.

This is a society in London, for the propagation of religious truth in the catholic countries, on the continent of Europe. It held its 11th anniversary on the 21st of May—Hon. John J. Strutt, President of the Society, in the chair.

At this meeting, there was some collision among a portion of the speakers, which grew out of a difference of opinion respecting Roman catholic claims, and the recent decision of Parliament in their favour.

The Rev. Spencer R. Drummond read the report. It stated that the increase of funds had enabled the Society to increase their agents to the number of thirty-one. Of these, two had fallen asleep in Jesus; so that the number was at present reduced to twenty-nine. It was satisfactory to know that the funds had considerably increased since the last year. The report, after detailing the labours of the Society's agents in different parts of the continent, and the difficulties which they had to encounter, particularly in Roman catholic countries, where ignorance and superstition had their stong hold, added, that they had no little difficulty in combatting irreligion and infidelity, in parts where a different religion prevailed.

Mr. Pownall, the Treasurer, said he should abstain from going into details, and would content himself with giving a statement of the accounts in round numbers. The receipts of the year were 1,793*l.* and a legacy of 500*l.* Of this sum, there had been in payments 1630*l.*, and an exchequer bill for 527*l.* had been purchased. There had been paid a sum of 256*l.* for the Norway mission, leaving cash disposable by the Society to the amount of 1500*l.*; from which deducting 300*l.* the money in hand was 1200*l.* which would of course be employed in forwarding the objects of the Society. He was quite sure the friends of the Society had heard enough to induce them to contribute largely towards the objects which they all had at heart. These objects were, to arouse the Protestant to a sense of his religion; to tear the veil from the mind of the unenlightened Catholic, whose heart was dead to the sacred truths of the gospel; to extend to the less informed brother, who believed not in christianity at all, that sacred light which giveth life and joy, and hope of immortality; to teach them all, that they could only hope for salvation through a knowledge of the man Jesus Christ. It gave him much pleasure to be enabled to state, that Ireland, a country so long herself in darkness and error, was becoming so much enlightened, that she was desirous of co-operating in support of our missions, and anxious to emancipate foreign nations from those fetters of ignorance and superstition by which she had herself so long been bound. He called upon them to put up their most fervent prayers for the success of this great undertaking; let them exert themselves, and shew that God worketh in them to do at his good pleasure.

NORTHERN CONFERENCE.

The Northern Conference of Churches held its semi-annual meeting at Bethlehem, N. H. June 9 and 10. Representatives were present from thirteen churches. A sermon was delivered by Rev. Mr. Spofford, and addresses by I. Goodall, Esq. Rev. D. Sutherland, Rev. S. R. Hall, and Mr. C. Bartlett. Resolutions were passed in favour of Sabbath schools, bible classes, the conference system, and measures for the promotion of temperance. Also, recommending to each church the appointment of a committee to visit the members. Some additions had been made to the churches in the last half year; but nothing like a revival was reported, and the state of active piety was lamentably low. One church (in Sutton, Vt.) had come into existence.

In the afternoon of the second day, a deeply affecting sermon was preached by Rev. S. Goddard, of Norwich, Vt. who happened most unexpectedly to be present. For many years he had bestowed much ministerial labour on this northern region of New-Hampshire and Vermont. In Bethlehem, the place of the present meeting, he has often preached in school houses, barns and log huts, and that to a few professors of religion. He now stood in the pulpit of a commodious and neat meeting-house, well occupied every Sabbath by a flourishing congregation, embracing a large proportion of humble disciples of our Lord Jesus Christ. A similar revolution had taken place in a majority of the churches now present, since his early acquaintance with them. To these circumstances this beloved minister of Christ made most happy allusion. The whole services were closed by administering the Lord's supper, and a contribution taken up in aid of the feeble churches.—*N. H. Obs. abr.*

Sandwich Islands.—It is stated in the Missionary Herald, that in the island of Maui, containing less than 30,000 inhabitants, there are 23 places where God is worshipped, his truth meditated upon, and his name invoked, every Sabbath. Eight years ago, God and his Sabbath, and word, were never heard of in that island. Connected with the schools, are 12,956—nearly one half the population. Fourteen persons stood propounded for admission into the church at Labaina, at the latest dates.

Thebes.—M. Champollion writes with enthusiastic animation of the ruins of Thebes. He views all European edifices as but the work of pigmies, in comparison with these gigantic structures. He discovers the portraits of the most ancient Pharaohs represented hundreds of times in bas reliefs; the campaigns of Sesostris; and the name of Judea, among the thirty conquered nations; with a sculptured commentary on the expedition of Shishak, King of Egypt, against Jerusalem, related 1 Kings, xiv.

Infidel Lectures.—The notorious Frances Wright is in Boston. She is expected to deliver a course of lectures, it is said, at the Federal street theatre. It is well known that she has imbibed the notions of Robert Owen, and proposes to make mankind virtuous and happy without any kind of religion; and a part of the process is the *abolition of marriage!* The character of her performances, and of the throng which follows her, may be known from a commendatory account given in a Philadelphia paper, of her "Fourth of July Address" in that city. It was delivered on the *Sabbath*, July 5th, at the Walnut street theatre; and "the audience was one of the largest ever assembled within the walls of a public edifice." She "first read *the Declaration of Independence*," and then delivered an address of ninety minutes. The most intense silence prevailed, "save when interrupted by loud and repeated *bursts of applause*," on the holy Sabbath.—*Bost. Rec.*

State of Religion.—Very little cheering intelligence has been received from any of our churches, since the commencement of the present year; nor do the papers with which we exchange, afford us reason to believe that revivals of religion are as frequent and as extensive as they formerly were. In relation to the south, we are fully persuaded, that, with very few exceptions, the state of the churches, including other denominations as well as our own, is less favourable than it was a year and a half or two years ago.—*Charleston Obs.*

Bedford County, Va.—The Managers of the Bedford Bible Society resolved, June 22d, "that with the blessing of God, every family in the county, which will receive the bible, shall be supplied within six months." They soon after met to assign districts to agents who had offered to supply them. One of them, Rev. James Mitchell, is more than *eighty years of age*. Two or three others are almost as old. They take their own districts like young men, and one of them said in a note to the Managers, "Don't be afraid of giving me too large a district." This looks as if the age gone by was coming back from the borders of eternity, to do the work of time over again, and do it better. Where are the young Christians, who will not gird on the whole armour of God, and fight the battles of the Lord, when such veterans are again drawing the sword of the Spirit?—*Vis. & Tel.*

Catholic Church at Buffalo.—We learn from the Buffalo Journal, that Bishop Dubois, of the catholic church, preached in that village on the last Sabbath, and afterwards performed the ceremony of blessing the ground, by sprinkling it with *holy water*, &c. on which a church is to be erected.—*Roch. Obs.*

Stillwater, N. Y.—There was a Sabbath school celebration in this village on the 4th inst. when between 400 and 500 children were supposed to be present. Two years since there were not 70 children statedly under Sabbath school instruction; now they number rising of six hundred; and the teachers, some of them, are now under bible-class instruction, by the pastor, and others are forming.—*Alb. Reg.*

A letter from a correspondent at Providence, (R. I.) says—"Sabbath schools prosper in this region. A work of grace has recently commenced among the teachers of the several schools in this town, and more than twenty, as we humbly hope, have received the saving influences of the Holy Spirit, and joined themselves to the church of Christ."—*S. S. Visitant.*

The Secretary of the Vermont Bible Society says, that though the work of supplying the destitute families of that state with bibles is not yet entirely completed, yet it is in progress; and it is hoped such arrangements have been made, and are making, as will not fail to secure its accomplishment.—*Vt. Chron.*

Rev. William Cogswell, of Dedham, Ms. is appointed agent of the American Education Society; and it is expected that he will leave his people, and enter upon the duties of the office immediately.

The triennial meeting of ministers born in Southampton, is to be held in that town on the last of September.

The Presbytery of Cayuga has been divided, and a new one formed by the name of Tioga.

A new religious paper is proposed at Augusta, Me., to be called "The Protestant and Eclectic Review," to appear once a fortnight, on a small sheet.

REVIVALS.

Andover Settlement, Oneida Co.—A small society, bearing this name, and made up of a part of the towns of Rome, Vernon, Verona, &c. is now enjoying, as we learn, a precious season of revival. A young gentleman, somewhere from the north, we believe, is labouring there. A deep solemnity reigns through the place, and the numbers who are hoping are very considerable. May the little cloud, no bigger than a man's hand, arise and fill the whole hemisphere, till there shall be the sound of an abundance of rain.

Reneselaer Co. N. Y.—Under date of June 29, 1829, Rev. J. A. Murray writes to the Home Missionary as follows:—

"The great Head of the Church has blessed the church in this place with a season of refreshing. Seventeen have been lately received into the communion of the church on confession of their faith, and others are expected to unite the next opportunity. The work is still interesting. For some weeks past, we have heard, almost every week, of conversions. Nearly all who give evidence of piety are heads of families. The Sabbath school was never more flourishing. It has a library of about 100 volumes. Upwards of 40 persons in the place have lately pledged themselves to abstain wholly from the use of ardent spirits, except when prescribed as a medicine by some *temperate physician.*"

Lincoln Co. Maine.—It appears from the eastern papers, that in three or four towns there is now more than ordinary attention to religion. In Phipsburg, God has done great things, whereof we are glad. It is judged that as many as 70 have passed from death unto life in that town, and about 30 on a neighbouring island.

Charlotte, Va.—We are credibly informed that the Village church in the county of Charlotte, is at this time blessed with evident tokens of the presence of the Lord, and that the work of the Holy Spirit is making progress in that congregation. Last Sabbath [July 26] sixteen persons were received on examination to the communion of the church. To a little band of 36, it was felt to be a pleasant accession. Eight of them are men, and eight females; all white. Seven of them stand at the head of families; and nine of them are under 25 years of age.

Why are we not permitted to hear of the work of the Spirit in other congregations? Is not the Lord present? And are there not many in every neighbourhood, who are without God in the world, whose salvation is unspeakably important? Do Christians and christian ministers feel the weight of the responsibility which rests on them?—*Vis. & Tel.*

Revival among the Choctaws.—In the last number of the Religious Intelligencer, we find the following extract of a letter to the editor of that paper from the Rev. Loring S. Williams, one of the missionaries of the American Board among the Choctaws. It describes a scene "more interesting," as Mr. W. says, "than has ever been witnessed among the aborigines of our country since the days of Brainerd:"—

"The cloud of mercy that seemed to hang over us for a time, which at first was no larger than a man's hand, has at length begun to pour down a most refreshing shower. It is indeed a rain of righteousness; and this hitherto very dry and barren waste begins to "bud and blossom as the rose." It is all of God, and we would give him all the glory; and we hope our christian friends will join us in rendering thanksgiving and praise to Him who is worthy, for his mercy endureth forever. Two weeks ago a general meeting was held in the woods, about 15 miles from Mayhew, which continued three days. It was attended by brethren from different stations, and by some clergymen and christian friends from Mississippi and Alabama. I suppose there were not more than 200 Choctaws present; yet, of this number, 18 adults entered into solemn covenant with God's people, and enjoyed for the first time the sealing ordinances of the gospel. Col. Folsom, the principal chief of this district, with three of his brothers, were of this number. Two white men, hired labourers in the mission, also united with the church at that time. These persons dated their convictions principally from impressions received at a meeting similar to this, some months ago. We have had an intimate acquaintance with them all, and could not hesitate in receiving them into the bosom of the church, as most hopeful subjects of renewing grace. But I must add, what calls for devout and incessant thanksgiving to God, that about eighty others of this people were awakened to a sense of their sins and danger, and took the "anxious seats;" besides three or four white men, and as many blacks. There was a shaking among the dry bones, and the ground was bedewed with the tears of repentance. Some trembled like a leaf shaken by the wind; many wept and sobbed with groanings that cannot be uttered. All were solemn. All the clergymen and christian friends who witnessed the scene, felt that it was the Lord, by his Holy Spirit. There was an overpowering, an irresistible evidence of this. Here were seen very aged Indians of both sexes, (one woman a hundred years old), middle aged, youth and children, flocking as clouds, and as doves to their windows, to the place appointed for those who wished to be on the Lord's side. It was at several times during the meeting that they came forward; sometimes an individual, then another, or perhaps two or three, and more at a time. Among these were three or four "captains," or petty chiefs. One very aged chief, who was awakened last winter, found peace with God at this time; as did some others who had been serious for some time. Others, since the meeting, after a season of great distress, have been filled with comfort. A new song has been put into their mouths, even praise to our God. The preaching at this meeting was partly through interpreters, (one of whom was hopefully converted ere the meeting closed); partly by some brethren who could preach in Choctaw without an interpreter; but chiefly by converted Indians themselves. Yes, verily, the Lord Jesus is raising up a people here, to shew forth his praise. The king was apparently filled with the Spirit, and eminently assisted in dispensing those truths which have become so sweet to his own soul. Most of the new members exhorted and prayed with much feeling. Oh, such a wrestling in prayer, such a yearning over sinners, such floods of tears, I myself never witnessed in any land; and I suppose that a scene more interesting, on the whole, has never been witnessed among the aborigines of our country, since the days of Brainerd. I am permitted, also, through abounding grace, to add, that since the meeting I have been trying to describe, another, in some respects more deeply interesting, has been held at the station called Hebron, when nearly 40 persons more took the anxious seats. This number constituted quite a majority of those present, who had not been previously awakened. The chief of this place has been, until very recently, exceedingly hardened; spending his Sabbaths in gambling with his people, within half a mile of the gospel. We hope he is now decidedly pious. He prays, and weeps, and pleads, as a dying man, with his people; and it is not in vain. Great indeed is the moral change among this people. Behold what hath God wrought. The station named Ai-ik-hunnah, where I reside, has been highly favoured since early in the winter. Several of the Indians, who joined the church two weeks since, were from that settlement. Several others near the station are, we hope, not far from the kingdom of God. The converts and awakened persons are scattered over a considerable extent of country, under the jurisdiction of Col. Folsom. But we are made glad, also, with the prospects of our brethren in the south part of the nation. The word dispensed has not been in vain. Our brethren there have long sown in tears, but they are now beginning to reap in joy. Some few individuals have been recently awakened, and may now be called a praying people. Their chief, also, is at least friendly, if not (as it is hoped he is) really seeking the salvation of his soul. So that the three kings or principal chiefs of this nation are standing in defence of the gospel."

The letter concludes with the earnest entreaty, that Christians of every denomination would pray for the missionaries, that they may be humble, prudent and faithful; and for the Indians, many thousands of whom are still groping in heathen darkness.—*N. Y. Obs.*

WESTERN RECORDER.

UTICA: AUGUST 11, 1829.

The bible evidently makes the distinct and impassioned enunciation of the words of a psalm or hymn, the basis of the music of the sanctuary. The words are in substance furnished to our hands; and the vocalist is expected to give such utterance to them as to produce the advantages of good delivery—a delivery which springs from an overflowing heart. In modern practice, however, this requisite is seldom regarded. This part of the service is for the most part performed, virtually, in a dead language; and this, without even that animation of feeling which is of an oratorical character. The words, instead of forming the basis of song, are practically annihilated. And the exercise of singing itself, degenerates, either on the one hand, to a mere *display* of musical skill, or on the other, to a species of intolerable jargon. For neither of these abuses is there the least necessity or apology. And when we recollect the highly spiritual character of the words which inspiration furnishes for the subject of our songs, we may begin to form some little estimate of the awful mockery which so commonly attends this portion of the services.

Where lies the responsibility? Here is a question Christians must answer. Who is to bear the blame? The trustees of the society, or a few giddy youth, it will be said. Is this all? Must the watchmen or the overseers of the church be excused? If these are not *chiefly* responsible, then we have mistaken the whole matter. If these, by neglecting this ordinance of the church, are not verily guilty; then our clerical correspondent to-day is also mistaken, and his excellent remarks must go for nothing.

* * *

Something Wanting.—The papers are now circulating the following maxim far and wide, with no other than the author's own comment:—

"My principal method of defeating heresy," says John Newton, "is by establishing truth." One proposes to fill a bushel with tares. Now if I can first fill it with wheat, I shall defy his attempts.

We are sorry to see such a maxim, of a prudential nature, adapted to the state of things fifty years ago, brought forward at this time. Circumstances have changed. Bushels *have been already filled* with tares; and Newton himself, if now alive, would doubtless see the necessity of emptying them, to make room for his wheat.

In other words, error is now in battle array, pushing for conquests; and shall truth make no active resistance? Error would now, if possible, storm the very citadel of truth; and shall the latter stand all defenceless, and oppose to it no one solitary claim but that of pre-occupancy? By such desertion as this, every thing would be lost.

We know full well, that there is such a thing as an ill-timed defence, which helps the progress of error. There is such a thing as chastising unworthy men and things into notice, and giving them for a time fictitious consequence. Every editor is bound to beware of this; and solemn, indeed, is his responsibility.

But when any unworthy person or thing has actually gained this consequence, and is likely to continue its prejudicial influence, then the question comes fairly before us, whether any legitimate method of attack can, in all probability, secure a correction of the growing evil. If it cannot, then let the evil be endured. If it can, without inflicting elsewhere a corresponding injury upon the Master's cause, then to action, with energy, courage, and confidence in God, committing our ways to him, and him alone.

Whether we look abroad upon the whole face of Europe, or regard the signs of the times at home, we cannot but see that within half a century past they have greatly changed. The march of active benevolence, feeble and halting as it has been, compared with the light and the resources of the christian community, has nevertheless called forth the emissaries of the adversary of souls (though often defeated) once more into the field of open warfare; and if we are not greatly deceived in the aspect of things, the battles with infidelity, in its countless forms, will have to be fought over again; and vice and iniquity will yet have to be met even in the streets and the market places.

In such times as these, how should Christians awake to righteousness! They should put on the whole armour of God; and having done all, to stand--not flee in ambush. Nor is it less necessary that the pure, the self-denying, the open-hearted, kind, meek spirit of the gospel should prevail and shine, in the midst of every effort for the promotion of the Redeemer's cause.

* * *

Indian Wrongs.—The general apathy on this subject is truly astonishing. A few years since, the whole host of newspapers were pouring forth invective against the Georgians, for their baseness and cupidity and injustice. Is the injustice less serious in its consequences, now that the administration see fit to tolerate it? Once the Indians were so uncivilised, that their complaints never came before the public in due form. But now they are able to speak powerfully in their own behalf, and our nation at large must listen and redress their wrongs, or remain without excuse. The following appears in the Cherokee Phœnix:—

"Col. S. A. Wales has run the line, said to be, but without the least shadow of truth, the true line between the Cherokees and Creeks. This is an instance of hind-handed injustice. Shall a large part of our lands be forced from us, because we are weak and unable to defend them? What has become of the treaties to which we have heretofore been accustomed to flee for shelter from the persecuting arm of Georgia? Will the United States permit her laws to be trampled upon in this manner? For to survey an Indian country without authority from the general government, is made by the intercourse law a crime of some magnitude. Here is then the turning crisis. If the general government looks on coolly, and indifferently, and permits the state of Georgia to wrest the lands in question from under our feet, we may give up all for lost, for most undoubtedly other claims, equally reasonable, in the view of men who are guided by power and not by justice, will be laid to the rest of our country, as the one now set forth. If it is the intention of the whites to devour us, we hope they will begin soon. Let us know the worst."

If the Cherokees are mistaken in their apprehensions, they would doubtless be glad to be corrected. Our own conviction is that they are not mistaken.

* * *

Dedication and Ordination.—On Thursday the 27th ult. a new stone church was dedicated to the service of the triune God, in the village of Trenton, Oneida co. Sermon by Rev. S. C. Aikin. On the same day, P. M. Rev. Lucius Foot was ordained and installed pastor of the presbyterian congregation in that place. Introductory prayer, by Rev. S. W. Burritt: Sermon, by Rev. J. Burchard; Consecrating prayer, by Rev. S. C. Aikin: Charge to the pastor, by Rev. D. C. Lansing, D. D.: Charge to the people, by Rev. J. Frost: Concluding prayer, by Rev. A. Crane.

* * *

Wednesday Evening Lectures.--Rev. Dr. Lansing is delivering a course of historical Lectures on the books of Ezra and Nehemiah, in the Bleecker-street church of this village. A lecture is given every Wednesday evening.

* * *

Temperance Society.—A correspondent mentions the recent formation of a temperance society in the town of Evans, Erie county. The meeting for the purpose was held on the 1st of July. The business was transacted with much unanimity and good feeling.

* * *

The Bible in Maine.—Special efforts are making in every county of this state, to furnish an entire supply of the bible.

* * *

A Steeple Fallen.—The Rochester Observer mentions, that the steeple of St. Paul's church, 128 feet in height, blew down upon the roof of the edifice, a short time since, with a tremendous crash. A shorter one is to take its place.

* * *

There are in Oneida county, it is said, 19,000 children, only 6000 of whom are members of the Sunday school. Does not such a statement show the necessity of special effort?

* * *

Error.—In a part of our last week's impression, the number of graduates who received the degree of A. B. at the late commencement of Union College, was stated to be *eighteen*. It should have been *eighty-two*.

For the Western Recorder.

DISTURBANCE AT CHURCH.

Mr. Editor—In looking down the chasm of years that have gone by, I can well remember when it was universally regarded as a disgrace, for any one to be habitually late at meeting; and when, if any one left meeting during the services, the public apprehension was excited in reference to the health or the sickness of his family or friends. Such a person, unless there was an adequate cause, was seen to be regarded as a disturber of the peace. But customs have greatly changed. It is now by some considered as a mark of *gentility* to be late comers; and a token of manly independence, to rush out of church in the midst of the services. The benediction, too: Where is the congregation, that do not prepare themselves during this solemn portion of the service, to rush out, *en masse*, as soon as the *Amen* has escaped the preacher's lips?

These things are fast growing into a habit; and it is high time they are taken in hand. Does not the man who comes to church late, or leaves it prematurely or in great haste, give painful evidence that it is a weariness to him?

Your's, &c. EVANGELUS.

* * *

For the Western Recorder.

A QUERY.

Mr. Editor—Multitudes of Christians show, both by their conduct and conversation, that their hearts are in general not particularly interested in that part of the exercises of the sanctuary, which was originally designed to be *distinguished* for its *spirituality*. So important is the exercise I allude to, that the very language of penitence and faith, and love and joy, and praise and thanksgiving, to be employed in it, is prescribed to us in the pages of inspiration. The language we are to make our own. We are to offer it continually, as a sacrifice of heart to a God that is jealous for his honour, a God that will not be mocked.

Now, in reference to this subject, I would just ask—Whether such Christians have ever felt their responsibility, and made it habitually a subject of self-examination and fervent prayer—prayer in the spirit of him who said, "Lord, what wilt thou have me to do?" If they have not, let them no longer excuse themselves, or complain of barrenness. Your's, ASAPH.

* * *

For the Western Recorder.

Mr. Editor—Please to publish in your paper, the 21st verse of the 34th chapter of Exodus; for I verily believe, from their actions, that many of my neighbours know not that such a command is contained in the bible. Request them also to ask their own conscience, what would be *their* feelings and their duty, if their own children should treat their commands, as they themselves treat the commands of their heavenly Father. Please to publish it without delay, that my neighbours may be warned; lest the sore judgment of heaven—lest the heavy wrath of God, be poured out upon the land, in consequence of the profanations of his holy Sabbath. Your's, &c. A READER.

The following is the passage referred to:—"Six days shalt thou work; but on the seventh day thou shalt rest; in earing time, and IN HARVEST, THOU SHALT REST." The words printed in small capitals seem specially referred to. Many, who regard the Sabbath on most occasions, are in the habit of breaking it in harvest time. But they must stand convicted.

* * *

Musical Lectures.——The enquiry is often made of us, whether the editor of the Recorder intends giving a course of Musical Lectures in Utica, the ensuing autumn. Perhaps it may not be improper to state publicly, that his other avocations are so pressing, as to render such an arrangement inconvenient for him. Yet, as many have been in the habit of calling at this season of the year for special instruction, he would suggest the propriety of their all coming at a given period, say the first of September. Instruction can then be given by lectures or otherwise, as may be deemed most advisable; and the terms will be reasonable.

POLITICAL.

FOREIGN.

Paris papers to the 22d, and London to the 24th of June, have been received by the latest arrivals at New-York.

Russians and Turks.—A severe engagement took place between the Russians and Turks, at Pravadi, on the 17th of May, in which both parties claim the victory. The Russians were commanded by Gen. Roth, and the Turks by the Grand Vizier in person. The Russians report that they remained masters of the field, and took two stands of colours; that the Turks lost 2000 killed; and such was the obstinacy with which the battle was fought, that only one officer and 45 Turks were taken prisoners. The Turkish account says, that the Russians lost 4000 men killed, and six pieces of cannon.

Another battle is said to have taken place between the same armies, on the 19th of May, in which the Turks again claimed the victory, and state the Russian loss at 3000 men killed. Of this engagement no Russian account had been received.

It is stated that the bombardment of Silistria by the Russians had commenced, and that the garrison, which is 13,000 strong, had expressed a wish to capitulate; but that Count Diebitch, convinced that he should be able to take the place by storm, had rejected every proposal of the kind; (an account, which, to say the least, is very improbable.)

Accounts from Vienna state, that the Turkish fleet, on re-entering the Black Sea, fell in with four Russian frigates and a brig. After an action of a few hours, three of the frigates and the brig are said to have fled; and the fourth, of 50 guns, was taken by the Turks, who immediately returned with their prize to Constantinople.

The papers contain no other news of importance.

Portugal.—The following item of news has been received at Baltimore:—

"*Lisbon, June 10, 1329.*

"This kingdom has been suffering since the arrival of the despot, who, during his usurped reign, has hung twenty-four of the most respectable class of men; imprisoned upwards of 30,000; besides about 12,000 who have fled to foreign countries, to prevent being prosecuted. All the Liberals presume that England, say the Duke of Wellington and Lord Beresford, are the supporters of the tyrannical government of the usurper Don Miguel. Time will discover all; and if the suspicions of the Liberals are found true, England will never wash out the stain."

Surplus Population.—The last number of the Quarterly Review contains a laboured article, in favour of forming a colony at Swan river, on the coast of New-Holland, on the shore opposite to the settlement at Botany-Bay. The plan is to induce persons of good character, and possessing some property, to commence the colony, and not to have any connection or intercourse with that at Botany-Bay. The country near Swan river is represented to be fine, healthy, favoured with a good climate, and a rich soil, and capable of producing many very valuable products for consumption and exportation, and accompanied by a large, convenient, and secure harbour, for any shipping that may ever visit it. It seems, by something that had transpired in the House of Commons, that Mr. Secretary Peel had been accused of using his influence to procure a grant of land at Swan river, in favour of a Mr. Thomas Peel, which he assured the house was not true. It appeared that the person alluded to was distantly related to the Secretary, and that he, with some others, proposed to take out a company from England to Swan river, consisting of *ten thousand people*. If the settlement of this new colony should be undertaken at the commencement upon such a scale as this, it would, if prosperous, soon prove to be an important drain upon the population of the parent country.

We are fully satisfied, that England would not have been burthened with an excess of inhabitants, if they had not pushed the manufacturing system to such an extent. By the introduction of labour-saving machinery, the work which once would have occupied a hundred persons, has been performed by one. Of course, for this particular object, they have ninety-nine individuals more than they want; and unless they can find something else for the latter to do, they must become a dead weight on the community. We cannot be persuaded that it is good policy in any country, for its government to lend its aid in producing such a state of things; for the question whether they have a redundancy of labourers, or not, depends not on the fact, that the country is not large enough to support them, but that they have become useless from the cause above mentioned.—*N.Y. Dai. Adv.*

From Havana.—A late arrival from Havana brings news that another expedition, to consist of 4000 men, was fitting out, to operate with the other, against South-America.

DOMESTIC.

Creek Indians.—The Columbus (Geo.) Enquirer, of the 18th ult. states, that much alarm had been excited in that place, by recent movements among the Indians. Several secret councils are said to have been held in the Creek nation, with a view of concerting warlike operations against the frontier settlements. The Indians, it was added, had resolved in these councils, to stay and die upon their soil. They had also resolved to kill the United States' agent, and wage a war of extermination upon the frontiers. This information is said to have been obtained from an old chief, who was himself at the council, but whose attachment to the agent induced him to make the disclosure. The chief also stated, that deputations had been sent to the Cherokees, the Choctaws and the Seminoles, to solicit their concurrence; that the Cherokees only had been heard from, and that they had concurred. Whether there is any real foundation for this story, or whether it has been got up for the purpose of prejudicing the public mind, and thereby aiding the designs of the Georgia speculators, remains to be seen.

In addition to the above, a Savannah paper, of the 28th ult. says—"A gentleman from Augusta informed us yesterday, that the United States troops were preparing, in conformity to orders, to march for the Indian nation, in consequence of the disturbances there."

Wonderful Preservation.—On Monday last, while an elderly lady, with her daughter-in-law and her two children, were approaching this village on the Geneva road, in a one-horse waggon, by some means the horse took fright, and ran furiously down the hill. The mother of the children by some means extricated herself from the waggon, and the horse approached the bridge at the inlet, with the fore wheels of the waggon entirely demolished, every spoke in the wheels having been broken short off at the hubs; and in the forward part of the waggon, partially upon her back, was the old lady, sustaining the two children. Destruction to this little party seemed inevitable. Several unsuccessful efforts were made to stop the horse in his furious career, but he broke past all opposition, and crossed the bridge at the inlet. Here he found so many impediments to his direct course, that he turned in by the stable of Mr. Woodruff, and was of course stopped. What is very remarkable, after having been thus drawn nearly a mile, during which the legs of the horse had been very much skinned and bruised, and the waggon nearly demolished, the two children were taken out *entirely uninjured*, and the old lady was but slightly hurt, and was soon able to give an account of the circumstances, inquire for her lost bonnet, &c. The frantic and almost breathless mother was soon after descried running in the distance, and a messenger was dispatched to make glad her heart, by the information that her little ones and their aged grandmother were safe.—*Ithaca Chronicle.*

The good Example followed.—A meeting of the citizens of the village of Binghamton, Chenango county, has been held, at which it was "resolved, that no person residing in that village ought to be permitted to retail spirituous liquors, to be drank in his house, store, or shop, unless said person has a tavern license." A committee of three persons was appointed to prosecute any person offending against the law in relation to the retailing of spirituous liquors, after the second Monday of August inst. and to pay over the penalties collected, to the overseers of the poor. The committee consists of Mason Whiting, John A. Collier, and Stephen Weed.—*ib.*

A Miser.—The Troy Sentinel states, that a Mr. Hand, who died lately at a great age, in Stephentown, Rensselaer county, had a room in which he suffered nobody but himself to enter. On opening his will, directions were found to go into that room, and open a trap door, beneath which would be found a treasure in specie, deposited in kegs and tubs. The investigation being made, the money was indeed found, to the amount of about $40,000, in dollars, half dollars, quarters, crowns, &c. There was another clause in the will, which stated that in one of the vessels mentioned, was a phial containing a written scroll, giving information where another and still *larger* deposit of specie had been made; but alas! the treacherous ink had disappeared, deserted its post, or rather abandoned its *lines*, and the paper told not a word of the precious secret with which it had been charged.

Mrs. Royal.—The following is the sentence of the court, on this woman:—

"That she pay a fine to the United States of ten dollars, and give good security by recognisance, with two sureties, to be approved by the court, or one of the judges thereof, to be jointly and severally bound with her, in the sum of two hundred and fifty dollars, for her good behaviour, for the term of one year from this day; and that she stand committed until such security be given."

Gov. Ridgely.—It is stated that the late Gov. Ridgely, of Maryland, has, by his will, emancipated all his slaves, to the number of *upwards of four hundred*. Those who have attained the age of twenty-eight years are to be free immediately; such as are over forty-five, to have some provision made for their support, out of his estate; and those of the younger class are to be free, the males at twenty-eight years of age, and the females at twenty-five.

Important Discovery.—W. Cammeyer, engraver, of this city, has discovered or invented a kind of ink, of a quality which has long been desired, and the use of which on bank notes, will prevent the frauds so much practised, of extracting numbers and inserting others. Dr. L. C. Beck has made experiments with it, and he says that no chemical agent with which he is acquainted, will discharge the ink without destroying the texture of the paper. There can be no doubt that this ink will get into general use.—*Albany D. Adv.*

Probable Murder.—It was lately mentioned, that the body of Nicholas Vandemark had been found in a mill pond on Owego creek, and that it was supposed he had been accidentally drowned, by missing the usual fording place. Since then suspicions were excited that he had been murdered by a man who was with him; and on disinterring the body, the skull and neck were found to be broken, and other marks of violence were discovered. The Ithaca Chronicle states that the jury in this instance rendered a verdict of wilful murder; and officers were dispatched in pursuit of the supposed perpetrator.—*ib.*

Cure for Hydrophobia.—The late foreign medical journals state, that Coster, a French surgeon of great eminence, has discovered that chlorine has the wonderful power of decomposing and destroying several of the most deadly animal poisons, and among the others the saliva of the mad dog. The mode of applying it is to make a strong wash, by dissolving two table spoonfuls of the chloruet of lime, in half a pint of water, and instantly and repeatedly bathing the part bitten. It has proved successful when applied within six hours after the animal has been bitten.—*N. Y. Obs.*

Yellow-Fever at New-Orleans.—The papers of the 11th of July, announce the existence of yellow fever, and recommend to strangers to leave the city.

The mania for gold-hunting in some parts of North-Carolina is said to be excessive. All other business is neglected through the week, and even the churches are deserted on the Sabbath, to search for the "corruptible treasure."

The Greensborough, N. C. Patriot says, that a gold mine is discovered in that district of country, almost every week. If so, how fast must people neglect their farms and grow worthless?

The American asylum for the deaf and dumb at Hartford, as appears from their late report, had had no less than 289 pupils, from different parts of the United States.

MARRIED,

At Northampton, Mass. on the 2d inst. Mr. *James Ingols*, of this village, to Miss *Margaret Bates*, of Northampton.

DEATHS.

In Watertown, Jefferson co. on the 1st inst. Mrs. *Joanna Clark*, wife of Mr. Silas Clark, merchant, aged 30. For several years she had been a member of the presbyterian church, and evidently felt a deep interest in the kingdom of God her Saviour. Her prayers, and charities, and labours, were united with those of others, in the attempt to extend the blessings of the gospel to the whole human family.—Though she did not fail occasionally to endeavour to induce her friends to become the disciples of Christ, yet her principal efforts in his cause were made in Sunday schools. To these she was much attached, as instruments of conferring great benefits to the world, and spent some years as a teacher in them. May her pupils, both in this place and in Utica, never forget the instructions of those lips which are now sealed by death, nor fail to be benefitted by the prayers which she had offered for them. Her last illness was long and painful. In her most poignant sufferings, and in her gradual approaches to the grave, she was supported by the promises which she had trusted, and by the Saviour who had chosen her. The light which shone upon her increased, until the full glory of the endless day surrounded her. The veil which concealed the holiest of all was gradually lifted up, and her peace, and joy, and triumph, waxed greater and greater, as the mercy seat, and the cherubim, and the divine glory, became apparent. "Blessed are the dead who die in the Lord."—*Watertown paper.*

At Kelloggsville, Cayuga co. on the 2d inst. Mrs. *Ann Eliza Kellogg*, wife of Mr. Day O. Kellogg, merchant, of Troy, aged 32.

At Hartford, Conn. on the 30th ult. Hon. *Thomas Seymour*, aged 94. Mr. S. was for many years a distinguished member of the bar of that place; he was formerly a member of the council of the state of Connecticut, and was the first mayor of the city of Hartford after its incorporation. He was graduated at Yale college in 1755, and for some time past had been the oldest surviving graduate of that institution.

In Warren, R. I. Mr. *Nicholas Campbell*, aged 96. Mr. Campbell was born in the island of Malta, but has been a citizen of Warren, for the last 54 years. He came to this country previous to the American revolution, and was one of the ever memorable *Boston tea party*, who committed one of the first acts of resistance to British oppression, by the destruction of a cargo of tea in Boston harbour.

At Waterbury, Mass. Mr. *Walter Wooster*, aged 82. He served his country in the hour of her need, and was one of the heroes who stared death in the face at the storming of Stony-Point, and among the first of those who braved the cannon's mouth and entered the fort.

On the 2d of January last, on his passage from Ceylon to England, Rev. *James Chater*, twenty-three years a missionary in different parts of the East-Indies.

In Geneva, Switzerland, on the 29th of May, Sir *Humphrey Davy*, the celebrated philosopher and chemist, aged 50.

In the Cherokee nation, (on the Arkansaw), on the 12th June, after a short attack of bilious pleurisy, Rev. *Edward Finney*, a member of the Dwight mission family.

AUBURN THEOLOGICAL SEMINARY.

The public Examination of the Students in this institution, will commence on Friday the 14th inst. at 9 o'clock, A. M. and be continued, with suitable intervals, until the following Tuesday.

The Boards of Trustees and Commissioners will meet on Tuesday, at 9 o'clock, A. M.

On Tuesday evening, public speaking may be expected, in the Presbyterian Church, from young men representing their different Societies; and on Wednesday afternoon, at 2 o'clock, by Students from the two upper classes, on subjects assigned them by the Faculty.

At the same place, the anniversary of the *Western Education Society* will be held on Wednesday evening; and on Thursday morning, at 8 o'clock, the anniversary of the *Auxiliary Foreign Missionary Society* of the counties of Cayuga, Onondaga, and Tompkins.

Auburn, August 4th, 1829.

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ONEIDA INSTITUTE.

The Trustees and Friends of the Oneida Institute of Science and Industry, are respectfully invited to attend an examination of the Students in this institution, on Tuesday and Wednesday the 18th and 19th inst., commencing at 9 o'clock of each day.

Exercises in Speaking, on Wednesday evening, in the Presbyterian Church, commencing at 6 o'clock.

GEO. W. GALE.
PELATIAH RAWSON.

The Trustees are requested to meet on Wednesday the 19th inst. instead of the 20th, to which they adjourned, at 9 o'clock, to attend to business relating to the Institute.

WILLIAM WALCOTT,
Secretary of the Board of Trustees.
August 10, 1829.

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ANNIVERSARIES IN JEFFERSON CO.

The *County Union for Promoting the Observance of the Christian Sabbath*, will hold its anniversary on the 18th inst. at 3, P. M. in the Presbyterian Meeting-house in Watertown.

The *County Temperance Society* will hold its annual meeting, at half past 7, P. M. on the 18th inst. at the same place.

The *County Tract Society* will hold its annual meeting on the 19th inst. at 9, A. M. at the same place.

The *County Sunday School Union* will hold its annual meeting on the 19th inst. at the same place, at 12 o'clock, M. The schools from the neighbouring towns are requested to meet at the Methodist Chapel, at 11, A. M.

August 1st, 1829.

* * *

The *Presbytery of Watertown* will hold its next stated meeting at Denmark, on the 25th inst. at 10, A. M.

GEO. S. BOARDMAN, *S. Clerk.*
Watertown, Aug. 1, 1829.

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AMERICAN COLONISATION SOCIETY.

The following sums were received for the American Colonisation Society from January 8th to August 5th, 1829:—

From a little girl in Whitesborough,	$ 1 00
Collected in Rome, by E. Worthington,	11 60
Donation of Mrs. Alice Draper, Delphi,	15 00
Do. of Orrin Wilbor, of Lowville,	1 00
Collected on the 4th ult. at a religious celebration in Hamilton, by P. Field,	6 25
Do. on the 4th and 5th ult. in Presb'n society, Rome, by Rev. Mr. Gillett,	17 16
Do. in Pulaski, Oswego co. 4th ult. by Rev. Mr. Lothrop,	6 00
Do. in Watertown, by Rev. Mr. Boardman,	16 50
Do. in Adams, by do.	5 00
Do. in Augusta, by Rev. Mr. Hull,	10 81
Do. in Martinsburgh, by P. Abbot,	2 53
Donation of Dr. C. Babcock, N. Hartford,	3 60
	$95 85

SAM'L STOCKING, *Agent.*
Utica, August 5, 1829.

* * *

NOTICE.

A blue Camblet Cloak, with sleeves, was left in the church at Vernon-Centre, during the session of Presbytery. The owner can have it, by applying to Starr Clark. *Aug.* 6.

PEWS FOR SALE.

THE *PEWS* in the Brick Church of the Second Presbyterian Society will be offered at Auction, on Saturday the 15th inst. at 9 o'clock, A. M. The rent and valuation will be found marked on each Pew, ready for examination, the day previous to the sale.

August 11, 1829. H. W. OSBURN, *Clerk.*

BERKSHIRE MEDICAL INSTITUTION.

THE annual Course of Lectures commences on the first Thursday of September, and continues fifteen weeks. Medical Degrees are conferred at the close of the lectures in December, and the annual commencement of Williams College, with which this institution is connected. The requisites for an examination for a degree are, a good moral character, three years study with a regular physician, an adequate knowledge of the Latin language, and attendance on two full courses of lectures, one of which must have been at this institution. The Trustees have made ample provision for the accommodation of Students, and are increasing the advantages for a thorough and complete medical education.

The Lectures will be delivered by the following Professors of their several branches, viz:—

H. H. Childs, M. D. *Theory & Practice of Physic.*
J. D. Wells, M. D. *Anatomy and Physiology.*
S. W. Williams, M. D. *Medical Jurisprudence.*
S. White, M. D. } *Theoretical and Operative*
S. P. White, M. D. } *Surgery.*
C. B. Coventry, M. D. *Materia Medica, Pharmacy, and Obstetrics.*
C. Dewey, M. D. *Chemistry, Botany, Mineralogy, and Natural Philosophy.*

Fee for the Lectures, $40: Graduating fee, $12: Matriculating ticket, $3: Library ticket, $1: Board, including washing, lodging, and room, $1.75 per week.

For further particulars, inquire of C. Dewey, M. D. Dean of the Faculty, Pittsfield: S. or S. P. White, M. D. Hudson: J. D. Wells, M. D. Boston; or A. & C. B. Coventry, M. D. Utica.

Pittsfield, August 1, 1829. 31w4

WANTED,

A FEW additional BOARDERS. A number of young men can have a pleasant seat at table, and the Subscriber's undivided attention; or no charges. Neat and fashionable furnished apartments kept in reserve for transient persons. E. WOODWORTH.

Utica, August, 1829. 31

GOLDEN EYE-SALVE.

M. HITCHCOCK & Co. have received a quantity of Dr. Bonhomie's GOLDEN EYE-SALVE, which is recommended as a superior medicine for all inflamed and weak eyes. For sale at the Striped Store, No. 38, Genesee street. *Utica, Aug.* 4, 1829. 31

NEW GOODS.

NEW GOODS are received this day, by
SHEARMAN & THOMSON.
July 21, 1829. 29w4

CARPETS, RUGS, RODS, &c.

A NEW lot of Carpets, Rugs, Rods, Bindings, Floor Cloths, Table & Piano Covers, received this day, by
SHEARMAN & THOMSON.
July 21, 1829. 29w4

ONEIDA HOUSE.

THE Subscriber has taken the new Tavern Establishment, recently fitted up by William Clarke, Esq. adjoining his Lottery and Exchange Office, and opposite the Ontario Branch Bank, in Genesee street. It is in excellent condition for the accommodation of company. The House is commodious, its situation central, and having been well furnished, it is presumed that it affords to the citizen or traveller as pleasant a stopping place as can be found.

SMITH COPELAND.
Utica, July 5, 1829. 27

POETRY AND MUSIC.

From the Connecticut Observer.

HYMN.

"I shall wait upon the Lord, that hideth his face."

Where'er my earthly lot is cast,
Whate'er my duties prove,
To toil 'mid penury's bitter blast,
Or study deeds of love;
In humble servitude to live,
Or act with spirit free,
Still meek and faithful would I strive
To wait, my God, on thee.

Beneath affliction's wasting sway
Or disappointment's gloom,
If one by one my joys decay
And vanish in the tomb;
If anger wield the scourge of strife
With stern, unsparing hate,
Or sickness dry the springs of life,
Still, still for God I'd wait.

When trembling dawn her couch forsakes,
Or noon-day splendors glide,
Or silent eve her pillow takes,
While watchful stars preside;
Or midnight drives the hosts of care
Far from her ebon throne;
Unwearied, in my sighing prayer,
I'd wait on God alone.

Yet if he still conceal his face,
Till flesh and spirit fail,
And bid me darkly run the race
Of time's receding vale.
How will his smile, with glorious ray,
Gild heaven's untroubled sky,
When there my ransom'd soul shall lay
Her mourning garments by.

MISCELLANEOUS.

From the Connecticut Observer.

PATAGONIA.

The Stonington Telegraph contains an "*Address to the Public, descriptive of the Patagonians, and in favour of their conversion.*" It was found among the papers of the late Mr. Charles Heaton, who was drowned a few weeks since, in Stonington harbour. A legacy of a considerable amount having been left him, he was about to return to England, his native country, after a voyage of two or three years in the South Seas, from which he had just returned. The address was probably designed for publication in England. The Patagonians he estimates at two millions. After describing their situation, customs, manners, &c. he urges the christian world to undertake their conversion. The close of his address we commend to those who have no tender mercies for the heathen, thinking, or rather saying, the heathen are as well off, as people in christian lands. The writer had a good opportunity to learn the real condition of the Patagonians:—

"O, can the human heart be so debased, so callous, and so deaf to the cries of sinking brethren, as to scoff at this appeal! If so, it but excites my shame and sorrow, for that pitiable wretch, who, under the exterior of a Christian, maintains a heart more brutal and degrading than its objects of derision. For although I have never affected the slightest alliance with piety, and have even been considered a dissolute materialist, had I but a tythe of the amount with which lust and dissipation daily purchase endless ruin; that mite, and my abilities, should go with ecstacy to circulate the light of learning and refinement through the land, and rouse the latent powers of my benighted kindred. No! there cannot be a soul so dark, as to be insensible to the pleasures of humanity and beneficence."

A GOOD EXAMPLE.

Catharine B———, you knew well. She was wedded in early youth to the husband of her choice. She had a heart kind and discreet. She had cultivated sound sense and prudence. Her reading had been rather select than extensive. The holy bible was her companion. "She opened her mouth with wisdom, and on her lips was the law of kindness." She was neither a politician, nor a polemic; she shunned both. Loud speaking and passion she deemed the sure evidence of ill-breeding; and the vice of the scold, degrading equally to the dignity of the wife, and the purity of the Christian. She strove to sustain the greatest propriety in speech, as well as deportment. She contradicted not her husband, even when he was wrong. But she did something more to her honour and his; she persuaded; and by obeying him, she gained an increasing influence over his heart. She is always happiest when at home. She combines taste and neatness with economy; and with the Roman, she gives a practical proof that she believes cleanliness to be one of the virtues. She cultivates an habitual cheerfulness. Her husband's return—often in weariness and dejection—is greeted with a cordial welcome, and more in manner than in words. His friends she fails not to receive with dignity, modesty, and affability. He has long been convinced by the sweetest experience, that a smiling fire-side, and a happy wife and children, are the best cures for a man's heart-aches. This lovely woman has converted her family into a paradise. Constrained by her courteous and winning exhibition of the gospel, and its precious fruits, her husband has not only espoused a profession of the christian faith; but with a firmness of purpose, and ardour of devotion, he now takes the lead of even his Catharine.—*Ref. Dutch Mag.*

ANECDOTE.

An anecdote is told of a clergyman, who, some years since, was preaching not a thousand miles from the city of Charleston, one of whose sermons was thought to contain quite a number of personal allusions, and couched in terms of severe and unmerited rebuke. When the congregation was dismissed, a respectable portion of them retired to the porch of the church, under feelings of great excitement, where they awaited their minister; and as he approached them, they peremptorily demanded of him an explanation; upon which he deliberately drew from his pocket the sermon that had given offence, and said, "You perceive from the appearance of this manuscript, that it was written long ago. Examine it. It is not interlined; nor has a word been preached to-day that is not written in it. From notes on the back of it, you will also see that I preached this same sermon more than twenty years ago in the city of London, and in a number of other places in the island of Great-Britain. I am, however, truly grateful that Providence has directed me in the selection of this subject, as it appears no less adapted to this meridian, than for that for which it was originally prepared. And now, gentlemen, if any of you consider that it contains remarks applicable to yourselves, I hope and pray that you may make a profitable improvement of them. I have no further apology to offer."—*Charleston Observer.*

A WORD FITLY SPOKEN.

Job Throgmorton, a puritan minister, who was described by his contemporaries "as being as holy and as choice a preacher as any in England," is said to have lived thirty-seven years, without any comfortable assurance as to his spiritual condition. When dying, he thus addressed the venerable John Dodd: "What will you say of him who is going out of the world, and can find no comfort?" "What will you say of him," replied Mr. Dodd, "who, when he was going out of the world, found no comfort, but cried, "My God, my God, why hast thou forsaken me?" This prompt reply administered consolation to the troubled spirit of his dying friend, who departed within an hour after, rejoicing in the Lord.

INDUSTRY.

"————Industry! rough power!
Whom labour still attends, and sweat and pain;
Yet the kind source of every gentle art,
And all the soft civility of life."

Love labour: If you do not want it for food, you may for physic. He is idle that might be better employed. By doing nothing we learn to do ill. He that follows recreations instead of his business, shall in a little time have no business to follow. Action keeps the soul in constant health, but idleness corrupts and rusts the mind. An idle man is an incumbrance to society and a burden to himself.

CHINESE THEATRE BURNT, WITH THE LOSS OF SIXTY LIVES.

A short time since, says the Canton Register of Dec. 13, at the district of Shantak, a religious drama was to be performed in honour of one of the idols of the land, and an immense crowd of women and children were assembled as spectators. It is usual to announce the play by beating a drum, at three successive periods, and letting off rockets. The second drum and a large rocket proclaimed the near approach of the performance; but the rocket fell on a leaf covered stand, which contained the women and children, set it on fire and burnt it to the ground, occasioning the melancholy death of upwards of sixty persons.

NOVEL CELEBRATION.

About 150 of the citizens of Barnard celebrated the birth-day of our independence, this year, by making a piece of new road. They took a cold dinner in the woods, with a good appetite. We understand there was no quarrelling among themselves, no bursting of cannon, no loss of life or limb, nor, as far as we can learn, of property or morals.—They seem to have gone home at night, satisfied that their celebration would be productive of substantial good to at least *some part* of the country. What proportion, think you, reader, of those who "celebrate the fourth of July," could have the same opinion of their doings?—*Vt. Chron.*

THE HIGH CRANBERRY.

Few people seem to be aware that this shrub, or small tree, which grows plentifully in the marshes and swamps around us, yielding rich clusters of very handsome fruit, and making a delicious tart, may be cultivated with ease in our gardens and shrubberies. Without knowing that the attempt had ever been made, I tried last spring, with some half a dozen shrubs, from Saratoga county, all of which bore the transplanting tolerably well, for they lived, grew as vigorously as most vegetables do the first year, and some of them bore fine bunches of fruit. The twigs taken off, and put out as cuttings, also took, which shows with what facility we may stock our gardens with cranberries.—*Roch. Adv.*

* * *

On looking over some numbers of the *Evangelische Kirchenzeitung*, edited by Professor Hengstenberg, at Berlin, we found several observations which may be quite unexpected to some of our readers. On the subject of the population of America, and the number of clergymen in the United States, the editor furnishes some extracts from reports of presbyterian missionaries in the western states and territories, and remarks:—"These deplorable estimates ought always to be taken into account, when one compares the ecclesiastical condition of North-America with ours. In modern times, some go entirely too far in their admiration of the North-American *separation* of church and state, *which has chiefly originated in the indifferentism and materialistic principles of the eighteenth century!*"—*N. Y. Com. Adv.*

* * *

On the accession of the Prince of Orange, the lawyers were the first to hail the rising sun, and sent their address congratulatory by the venerable Mr. Sergeant Maynard, at that time upwards of eighty years of age. When the king received it, he congratulated the old man on his good health, adding, "I think, sir, you must have outlived most of your brethren of the law in this kingdom." "Had it not been for your majesty's arrival," replied the Sergeant, "I should have survived the law itself." This answer conveyed, perhaps, a more elegant compliment than ever was before paid to a crowned head.

PATIENCE.

Patience is necessary in most things. I must have patience with the Pope; I must have patience with heretics and seducers; I must have patience with babbling courtiers, and with my servants; I must have patience with my wife. In short, the occasions for this virtue are so great, that my whole life is a life of patience.—*Luther.*

* * *

A notice is inserted in various newspapers of the "Quebec Races," "under the patronage of his excellency Sir James Kempt." We would simply enquire, whether the baneful practice of horse-racing ought in reality to be countenanced by *any one*, and much more by the high personage of the Governor-General of British North-America. Rulers should be a "terror to evil doers," instead of giving countenance to their evil practices.—*Canada paper.*

LITERARY AND SCIENTIFIC.

From the American Traveller.

AMERICAN LYCEUM.—NO. I.

National Institute.—The extension and success of Lyceums, within two years past, have far exceeded the expectations of their most ardent friends. Every day adds proof, that a spirit for the rational and practical improvement which they contemplate, has taken fast hold of the enlightened part of the community in every section of the country. In nearly every state, from Maine to Georgia, an interest is manifested, and efforts are making, to improve, elevate, and systematise *common education*, and to *diffuse, universally, useful knowledge among the people.* This decided, warm, and general interest, and the numerous and vigorous efforts every day witnessed in behalf of *popular education*, suggest the importance of some general plan of operations, which shall at once be simple, uniform, feasible and efficient, to induce, concentrate and combine interest and efforts, upon this great, and good, and common cause.

Statesmen and patriots have uniformly and strongly felt, and frequently recommended, since the days of Washington, the importance of a national institution, to give system, uniformity and efficiency, to all the operations designed to advance the interests of popular education. The importance of such an institution upon the political and pecuniary, no less than the intellectual and moral prosperity of our country, is too evident to be denied or doubted by any one. Besides a simple, uniform and efficient system of operations, which such an institution might establish for the *general diffusion* of knowledge, it might exert a favourable influence on national education, by measures to promote uniformity of pronunciation, purity of language, enlightened, correct and similar views upon political economy, and by various methods, enabling the great mass of the community to understand, maintain and enjoy their privileges, their rights, and their duties.

What particular form, or system of operations, is expedient for a National Institute to assume, is a question worthy mature deliberation, and on which may be entertained different opinions. All will agree, however, that the more simple its organisation, the more uniform and efficient its operations; and the more general its effects, the more fully its great purpose will be answered. Patriotism, benevolence, love—nay, pity for our race, speaks with a voice which must reach the ears and the heart of every statesman and philanthropist, and utter to them a command which they cannot disobey, to make one great, united and continued *effort*, to extend the blessings of education, and of *self-education*, to every man, woman and child in our nation. The doctrine urged with great force, and distinguished success, by the immortal Brougham, upon his suffering countrymen, that the *industrious classes can and must enlighten and elevate themselves*, applies, if possible, with still greater force to the citizens of the United States, and ought to be written in letters of gold upon the door of every *mechanic, merchant and farmer*. *Educate yourself*, is a lesson which ought to be inculcated, and reiterated upon every rational being, at their uprising and downsitting, when they go out and when they come in. And parents, schools, academies, lyceums, colleges and seminaries of every description, which fail to inculcate the great principle, that every being possessed of a mind and heart, has the power, and is urged by the duty, privilege and pleasure, to cultivate his mind and heart by his own personal attention and efforts, fail of the great purpose of education.

How the American Lyceum is designed to afford facilities and inducements to all sections and classes of our republic, to *educate themselves*, will be the subject of future occasions. FRANKLIN.

JOURNAL OF SCIENCE.

Professor Silliman, editor of the Journal of Science, has published an advertisement, in which he appeals to the American public, for a more liberal encouragement of this work. The character of that Journal, at home and abroad, and its usefulness to the country, ought to insure it an extensive patronage. It has been published eleven years, and has not yielded more than sufficient to defray the expenses of its publication. It has now 600 subscribers, but it cannot be sustained unless the number increase to 1000. We sincerely hope it will be well supported, and not suffered to die, or maintain a languishing existence. It is worthy of the most flattering encouragement.—*Greenfield Gaz.*

BOSTON SCHOOLS.

According to the Boston Palladium, the system of education in that city, supported from the municipal treasury, takes the child, at *four* years of age, and carries it through a course of education, till it is *fourteen*, or older if a pupil at the Latin or high school. The range of instruction is from the A of the alphabet, through the sciences, and to a knowledge of the Greek and Latin languages. The number of public schools in Boston is 68; and the estimated expense, for the current year, is $52,500. The assumption of this duty by the city, secures the tuition of all the children, while it relieves parents from much direct care and expense. It increases the taxes, but the addition to the rate-bill is inconsiderable, compared with what the preceptors' charges would be against parents.

* * *

A work, entitled "*Lectures on Foreign Literature*," is now preparing for publication. It comprises a series of lectures delivered last winter in the city of Washington, by Samuel L. Knapp, Esq. The lectures embrace a critical view of our literature, a comparison of it with other countries, and a sound conclusion in favour of our own, taking its age into consideration. The work will also contain much information respecting our native Indians, and interesting details of the visits of the several delegations from various tribes to the city of Washington, to effect diplomatic arrangements with the "Great Father," or President.

* * *

Capt. Frankland is about to publish an account of his visit to Constantinople. His narrative is understood to throw much new light on Turkish character and manners.

* * *

Mr. William George Meredith, A. M. of Brazennose College, Oxford, is about to publish memorials of Charles John, King of Sweden and Norway, illustrative of his character, of his relations with the Emperor Napoleon, and of the present state of his kingdoms; with a discourse on the political character of Sweden.

* * *

A London Magazine says, that prussic acid has been obtained from the leaves of *green tea* in so concentrated a state, that one drop killed a dog almost instantaneously. A strong infusion of souchong tea, sweetened, is as effectual in poisoning flies, as the solution of arsenic, generally sold for that purpose.

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Insur. Comp.	par
City Banks,	par	Trenton Banking Co.	do
Except Franklin	broken	Rahway Farm. & Mech.	do
Long-Island Bank	par	Salem S. M. & B. Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-2	Hoboken	do
Albany State Bank*	do	Paterson	do
Do. Mech. & Farm.	do	Protection & Lomb'd	do
Do. Commercial	do	Jersey City	do
Newburgh*	do	State, Trenton	do
Columbia, Hudson	stopped	All others	1-2
Middle District	do	*Pennsylvania.*	
Orange County	1-2	Philadelphia Banks	par
Catskill	do	Chester County	1-2
Troy	do	Delaware County	do
Farmers', Troy*	do	Reading	3-4
Mohawk	do	York	1
Geneva	5-8	Pittsburgh	do
Utica	do	Gettysburgh	do
Utica Branch	do	Chambersburgh	do
Auburn	do	Carlisle	do
Ontario	do	Lancaster	do
Central	do	Greensburgh	5
Chenango	do	Brownville	do
Rochester	do	Silver-Lake	25
Newburgh Bran. Ithaca	do	All others uncert. or	broken
Jefferson County	do	*Maryland.*	
Wash. & Warren,	1 1-2	Baltimore banks	1-2
Niagara	broken	Somerset & Wor.	broken
Plattsburgh	do	Snowhill	do
Greene county	do	Princess Ann	do
J. Barker's Exchange	do	Cumberland	do
Maine.		All others	1 1-2 a 2
Bath	10	*Dist. Columbia.*	
Waterville	do	Bank of Columbia	25
Castine	broken	Alexandria Mer.	broken
Wiscasset	do	Franklin	do
Kennebec	do	All others	1 a 1 1-2
Passamaquoddy	do	*Virginia.*	
Hallowell & Augusta	do	All the Banks	5
All others	3-4	*North-Carolina.*	
New-Hampshire.		All the Banks	5
Cheshire Bank	3-4	*South-Carolina.*	
Exeter	10	Charleston Banks	3
All others	3-4	*Georgia.*	
Vermont.		All the Banks	5
Banks of this state	1-2	*Ohio.*	
Massachusetts.		Chilicothe	5
Berkshire bank	broken	Marietta	do
Essex, Salem	do	Steubenville	do
All others	1-2	Farmers & Mec.	do
Connecticut.		Lancaster	do
Norwich Bank	par	St. Clairsville	do
Bridgeport	do	Mount-Pleasant	do
Eagle, New-Haven	broken	Western Reserve	do
Derby	do	Columbus	do
Thames	5-8	All others uncert. or	broken
All others	1-2	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	5
Pawtucket	stopped	Michigan	2
All others	1-2	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	3

* Bills of these Banks, $20 and upwards, par.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, ton	$110 00a	Sole, oak tanned, lb	19a22
Pearl	115 00a	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	28a29
Per lb	6 1-4a7	*Oil,*	
Coffee,		Whale, gal	28a30
Havana	11a14	Sperm, summer st'd	64a65
Java	14a15	—— winter do	70a
Cotton,		Linseed, Amer	82a
Upland	8 3-4a10	*Provisions,*	
Louisiana	10a12	Beef, mess, bbl	10 12a
Alabama	9a11	—— prime	7 50a8 00
Feathers,		Pork, mess	13 00a13 50
Live American, lb	35a36	—— prime	10 25a10 50
Fish,		Hams, north, lb	9a10
Dry cod, cwt	$2 50a2 62	Butter, NY dairy	12a16
Scale	1 50a1 75	Hog's Lard	6a7
Pickled, bbl	3 75a4 25	Cheese, Amer	6a8
Mackarel, No 1,	5 25a5 87	*Rice,*	
Shad, Con. mess	9 50a10	Prime, 100lbs	2 50a3 00
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-Island, bush	48a50
American	8a9 3-4	Liverpool ground	42a43
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	5 00a5 12	Havana, white, lb	12a14
Western (canal)	5 12a5 25	—— brown	9a10
Rye flour	3 37a3 50	New-Orleans	7a8
Indian meal	2 37a	Loaf	17a19
Grain,		Lump	15a16
Wheat, northern	1 00a	*Tallow,*	
—— western	1 00a1 06	American, lb	6 1-2a7
Rye	60a62	*Teas,*	
Corn, north yellow	58a60	Bohea, lb	30a32
Oats	36a38	Souchong	50a75
Barley	51a55	Hyson-skin	55a80
Beans, 7 bush's	7 50a8 00	Young-Hyson	80a1 12
Hides,		Hyson	90a1 15
LaPlata, lb	15a16	Gunpowder	1 10a1 40
S. A. horse, p'ce	1 50a1 75	Imperial	1 10a1 40
Hops,		*Tobacco,*	
First sort, lb	9a	Richmond, lb	8 1-2a6
Lumber,		Cuba	12a20
B'rds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	30 00a35 00	Madeira, gal	1 37a2 50
Scantling,	15 00a16 00	Port	75a1 75
Do oak,	20 00a25 00	Teneriffe, L P	82a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer fl. lb	32a38
Hoops, per M	25 00a	—— pulled	18a30
Staves, pipe	41 00a42 00	Common	18a25
—— hhd	31 00a32 00	Spinning	18a30
—— bbl	25 00a26 00	Amer Hatters	20a28

UNITED STATES HOTEL.

A. SHEPARD has removed from his former stand, at the lower end of the village, to the above Establishment, which is spacious and airy, having an elegant dining-room, handsomely fitted, seventy feet long, many private parlours, and good single bed-rooms. It is situated on Genesee street, a few rods above the canal, where it is remarkably pleasant, having a view of the village and surrounding country. The establishment is new, the furniture appropriate; and from his experience in this business, his extensive acquaintance, and his knowledge of what is due to travellers generally, he trusts the public will be satisfied with their treatment. At this establishment he can accommodate double the number of persons which he could at his old stand, and more comfortably; and it is intended that nothing shall be wanting to render it a desirable resting place for ladies and gentlemen.

There is a Stage Office attached to the establishment, where seats may be taken in any direction from this place. Baggage taken from and to the canal free of expense. ☞ Board, by the day, week or month.

Utica, Oct. 27, 1828. 44

HENRY'S COMMENTARY, VOL. 3.

HASTINGS & TRACY have just received the 3d volume of Henry's Commentary, which the Subscribers are requested to call and receive. The 2d volume is also ready for subscribers and others.

Utica, July 14, 1829.

NEW BOOKS.

HASTINGS & TRACY have just received, Specimens of American Poetry, with critical and biographical notices, in 3 vols. by Samuel Kettell: The Garland of Flora: Memoirs of a New-England Village Choir: Natural History, by Mrs. Mary Trimmer: Mary's Journey, a German Tale: Faber's Difficulties of Romanism. *July 14, 1829.*

LOOK ONCE MORE.

THE Subscriber having been appointed Auctioneer for the county of Oneida, offers his services as such in all cases, (where an auction room is not required), for selling real and personal Property at any place within the county. All orders in relation to the duties of his office will be thankfully received, and promptly executed. Communications left at the store of John Osburn; at the offices of E. S. Cozier or John Parsons, Esqs. or at my residence, will be punctually attended to, by the public's humble servant,

H. W. OSBURN.

Utica, April 7, 1829. 14

BOARDING & DAY SCHOOL.

MR. & Mrs. EVERTS would inform their Patrons and the Public, that the summer term of their Seminary for Young Ladies commenced on Monday the 4th inst. For terms for board, &c. apply at the Seminary, opposite the Bank of Utica, in Whitesboro' street.

References—Judge N. Williams, H. Seymour, A. Varick, Dr J. Fay, J. Van Rensselaer, K. Hurlburt, R. R. Lansing, J. Williams, Dr J. M'Call, R. B. Miller, M. Hunt, S. D. Dakin, A. G. Dauby. *May 5, 1829.*

Dr. STERRY's HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. Sterry, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out, when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon brilliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness, whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance;—whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK & Co. Striped Store, 38, Genesee street, Utica. *July 28, 1829.* 30

Dr. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsia, Liver Complaints, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach, and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation of the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

Utica, *July 17, 1829.*

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency; and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

Utica, *July 17, 1829.*

Sir—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce into general use. A. P. PAINE.

Utica, *June 10, 1829.*

I certify, that I was attacked with a very severe cholic. After taking two table-spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK & Co. Striped Store, 38, Genesee street, Utica. *July 28, 1829.* 30

NOTICE.

BY virtue of a decree of the Surrogate of the county of Oneida, will be sold by or under the directions of the Subscriber, administratrix of the estate of Joel Bradley, deceased, at the house called M. Bagg's Tavern, in Utica, county of Oneida, on the fifteenth day of August next, at ten o'clock in the forenoon of that day, all the right, title and interest of the said Joel Bradley, deceased, in and to the following described parcels of Land, bounded as follows, to wit:—

The first piece or parcel of Land is bounded on the north by lands of Stephen Shute, Bradford Seymour, and one Spencer; on the east by lands of one John Morse, junior, David Mansfield, James Onley, and Bradford Seymour; on the south by lands of James Smith, James Onley, Edmister Hammond, Isaac Seymour, Leonard Waters, and John Sweeting; and on the west by lands of John Sweeting, Isaac Seymour, Leonard Waters, Bradford Seymour, and the highway leading from the said Bradford Seymour's to John Skinner's, containing about 300 acres of land. The above parcel of land is a part of Lots No. 1, 2, 3, 4, in Bleecker's patent, and a part of Lot No. 22, in Dean's patent, situate in Westmoreland, in the county of Oneida.

Also, one other parcel of Land, situate in the town of Ballston, and county of Saratoga, bounded northerly by the lands of James McCrea; east by the outlet of the Lake; south by the lands of Taylor Betts; and west by the lands of Samuel Young; containing about 19 acres.

Terms and conditions of sale made known, by application to Thomas E. Clark, Utica, or the Subscriber.

NANCY BRADLEY, *Administratrix.*

Dated June 29, 1829. 26w6

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1829. 21

M. BAGG'S TAVERN.

THE Subscriber respectfully informs the Public, that his old Stand, at the corner of Genesee and Main streets, having been thoroughly repaired, is now completely fitted up for the accommodation of travellers and boarders. M. Bagg, in connexion with Mr. Alfred Churchill, begs leave to assure such Ladies and Gentlemen as may favour them with their custom, that every exertion shall be made to render their residence pleasant and comfortable; and they hope to merit the patronage this establishment has heretofore enjoyed from a generous public. MOSES BAGG.

Utica, Dec. 16, 1828. 51

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

Utica, Jan. 1, 1829. 93

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1828. L. HOLBROOK.

ITALIAN PILES OINTMENT.

A CONSTANT supply kept at A. HITCHCOCK's Green Store, No. 83, Genesee street, Utica.

Also, a general assortment of DRUGS and MEDICINE, Dye-Woods, Dye-Stuffs, Oils, Paints and Groceries. *Dec. 23, 1828.* 52

SWELLED NECK, *KINGS' EVIL, OR SCROFULA, &c. &c.*

MANY and fruitless were the attempts, both in Europe and America, to discover a remedy for this disease, until Dr De Bornieu, a learned physician of Europe, directed his attention to it. He has finally succeeded in compounding a medicine, which has gained an unparalleled celebrity in Europe, and is just introduced into the United States. It is recommended with entire confidence, as a sovereign remedy for swelled Neck in all its stages, Kings Evil, or Scrofula, &c. It is entirely harmless, not containing a single particle of mercury, and may be used on children, as on others, under any circumstances whatever. The following certificates are given to show the efficacy of this valuable medicine over all others, for the cure of the above diseases, which no other medicine in existence can boast.

The following is from the Hon. Samuel Wright, who has been a member of the Legislature of the state of New-York, fourteen years:—

"New-York, *Dec.* 16, 1828.

"This certifies that I have been afflicted for nine years past, with a scrofulous disease in one of my legs, pronounced by eminent physicians of this city to be of a cancerous nature, which at times has been so bad, that I was unable to go out. Many and various have been the *pretended* remedies tried, but all in vain, until I was advised to try Dr De Bornieu's Genuine Ointment, for Swelled Neck, Kings Evil, Scrofula, &c. &c. which I am pleased to state, after using two bottles, has entirely effected a cure. "SAMUEL WRIGHT."

The following is from Mr Thomas Allen:—

"This certifies that I have been afflicted with a swelling in my neck, called Goitre, or Swelled Neck, for about six years past. I have applied to eminent physicians, and have taken every thing in the form of medicine, recommended for that disease, without receiving any benefit therefrom, and at length despaired of ever again enjoying my former health. A few weeks since, a friend informed me that Dr De Bornieu's Genuine Ointment was an effectual remedy for my complaint. I immediately obtained it, and after using three bottles, I was restored to perfect health, to the astonishment of myself and friends. I therefore recommend it to those afflicted with the above disease as a safe and effectual remedy. Signed, "THOMAS ALLEN."

Certificate from J. Chapman, M. D.

"This certifies, that I have examined Dr De Bornieu's Genuine Ointment, for Swelled Neck, Kings Evil, or Scrofula, &c. and believe it to be an effectual remedy for the diseases for which it is recommended.

"J. CHAPMAN, M. D."

The above valuable medicine may be obtained of

5 WARNER & HARVEY, Utica.

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of the Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words, blown in the glass, "Swaim's Panacea, Philada." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine when my signature is visible; *to counterfeit which, will be punishable as forgery.*

The increasing demand for this celebrated medicine has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium; its astonishing effects and wonderful operation have drawn, both from patients and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations*. The Proprietor pledges himself to the Public, and gives them the most solemn assurances, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability, and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. Wm. SWAIM.

WARNER & HARVEY, sole agents for Utica.

Dec. 16, 1828. 51

ODONTICA,

A SPECIFIC FOR THE TOOTH-ACHE.

THIS article is offered to the public, in the full belief that it will be found superior to any thing of the kind ever before used. It will in most cases relieve the pain in a very short time, and has been known in numerous instances, to entirely remove that most excruciating disease, the nervous tooth-ache. It will also remove tartar from the teeth, fasten those that have become loosened, and promote a healthy state of the teeth and gums. It is extracted from a vegetable substance; is warranted to contain no injurious ingredients; and the venders of the article are authorised to sell it at a low price.

Sold wholesale and retail, by WARNER & HARVEY, agents for Utica. *March 10, 1829.* 10

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BY virtue of a power contained in a mortgage executed by Philander Chamberlain and Caroline his wife, to Thomas H. Whittemore, dated the 27th day of February, 1828, for securing the payment of three hundred dollars—default having been made in the payment of a part of said sum and interest—I shall sell at public vendue, to the highest bidder, at M. Bagg's tavern, in Utica, on the 21st day of November next, at ten o'clock in the forenoon, the following described parcel of land, to wit: All that certain piece, parcel or lot of land, lying and being in the town of Utica, county of Oneida, and state of New-York, distinguished on a map of the Bleecker purchase as part of Lot No. 7, and bounded as follows: Beginning at a stake on the northerly side of Blandina street, forty-five feet six inches from the corner of Charlotte and Blandina streets; running along the northerly side of said Blandina street, in an easterly course, forty-five feet six inches, to block No. 36; thence in a northerly course, along said block No. 36, thirty-three feet one inch, to lot No. 6; thence in a westerly course, along the southerly line of lot No. 6, forty-five feet; from thence, in a southerly course, forty feet six inches, to the place of beginning. May 18, 1829.

JOHN BAXTER,
BENJAMIN BALLOU,
Assignees of Thomas H. Whittemore.

Tho's E. Clark, Att'y. 20m6

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of six months from the time of subscribing, or Two Dollars, if paid in advance, or within the first six months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the Publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.